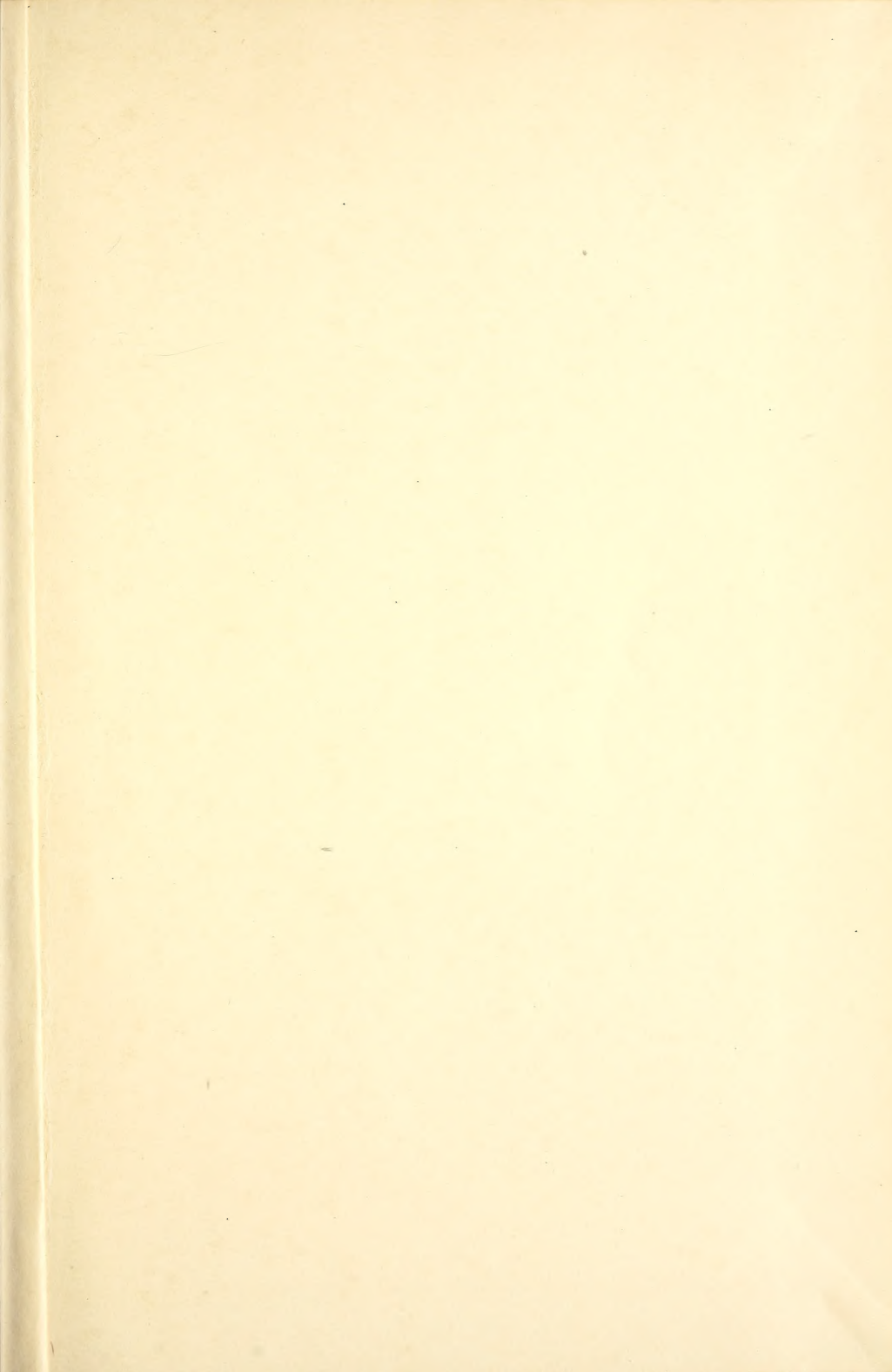
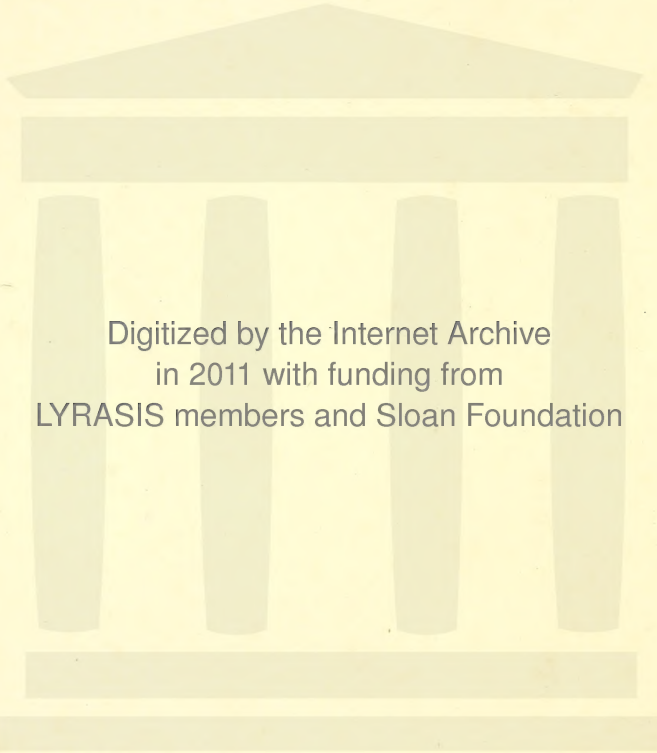


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BIBLE MONITOR

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NO. 1.

"For the faith, once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteously,
more holy, and more perfect through faith and obedience.

ACHIEVEMENT

At this ushering in of the new year and the passing of the old, we may well stop for a few moments for meditation.

—There came a time in David's life when he took a square look at himself and in doing so, he made some wonderful discoveries, and some revelations came to him of which he had not dreamed.

Of our Savior it was one time asked "what hast thou done?" Strange indeed that Pilate would ask such a question! Strange still that wonderful achievements may be made by humble, unpretentious folks and the world be unconscious of it, while some little insignificant something done by some distinguished character will attract the attention of the world.

To the woman at Jacob's well he said, "If thou knewest the gift of God, and who it is that saith to thee, 'give me to drink'; thou wouldst have asked of him, and he

would have given thee living water."

If Pilate had made the least investigation he might have known of the gracious words of Him who "spake as never man spake," and of the miracles He did, "which no man can do except God be with him," and by which He "could call down twelve legions of angels" if need be, and that he "could have no power against Him except it were given him from heaven," and that He had "brought life and immortality to light through the Gospel," and that He had "not spoken of Himself," but that the "Father who sent Him gave Him a commandment what He should speak."

If David had called a halt when he was urged onward by vile passion and overcome by lust, the darkest picture of his life and the saddest story of his history may never have been written.

Had not the Jews been

blinded by "the Prince of the power of the air," they had "not crucified the Lord of glory and put Him to open shame."

Had not Jesus by His sinless life, His vicarious death, His grand and most glorious resurrection overcome the powers of hell and destruction, our hope of a future life of happiness would have no foundation, and our faith in Him would be vain, and we should yet be in sin, "having no hope and without God in the world." "For what the law could not do in that it was weak, through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," and all this "that we might be made the righteousness of God in him."

Such was the grand achievement of our dear Lord for us, in "opening up for us in the house of David, a fountain for sin and uncleanness," having "redeemed us by His own precious blood," and "placed our feet on savable grounds," and "gave us access by faith into this grace wherein we stand and rejoice in the hope of eternal life

through Him."

At the beginning of the year we saw but dimly, as thru a glass darkly, the duties that lay before us and the tasks that awaited us. Now by retrospect we see our mistakes, our neglect, our failures and view with a degree of satisfaction and complacency the extent to which our endeavors and labors have been a success and have brought results commensurate with the effort put forth, and yet in spite of all the earnestness and zeal with which we have met these duties and tasks the word dereliction may very appropriately be written on every page of our history of the past year.

In our review of the past we have no doubt discovered that our achievements have not measured up to our desires and our expectations, yet on the whole we have much for which to be thankful and may truly rejoice for what has been accomplished, and this is true in material as well as spiritual things.

Not to say anything of temporal things, our spiritual prosperity has perhaps been all that could reasonably have been expected. As a church we have surely made commendable progress. Organizations have been effected in various places thruout the

country by which isolated groups have been encouraged anew, and they have resolved to renew their efforts to do something for Christ and the unsaved since they now have a church home where they can work in harmony with their convictions and with those of like precious faith.

And then, to encourage and foster united efforts and accomplish the greatest amount of good, and afford opportunity for co-operation to this end, church houses have been built and isolated members have grouped themselves together thereby forming churches which will thus be enabled to do more and better work for the Master, and there is no better way for small numbers of loyal members than as far as possible to locate with other loyal groups. Of course where at all possible and practicable, such isolated members should organize. This is an inducement for others to join in with them and for others to locate with them.

Then, too, our people are responding in a very generous way to financial needs of the various activities of the church, and at no time have we been under the necessity of calling attention to a "deficit" and urging that it be

"wiped out." This is as it should be, and we shall do well never to incur expenses in excess of our income. True, we haven't means to do some things we'd like to do, but let us like to do only what we have means to do.

Just now some feel the need of a printing plant of our own, some feel a need of our own Sunday school literature, others want tracts, and so on. Few, however, realize what this means from a financial standpoint, but all this is to be hoped for, and will eventually be realized when we really get in earnest about it.

While there is room for greater achievements, and while we have not accomplished all we hoped for and would like to have seen, yet when we take into consideration what has been done, and the conditions under which it has been done, we have great reason to "thank God and take courage."

So here is a hoping we may rally to the standard with such earnestness, zeal, and good will, that the coming year may show great strides in accessions to our numbers and that the loyal and faithful members everywhere may see their way clear to unite with us that the former prestige, purity and power of the

church may once more be restored. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

ANOTHER YEAR

One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer my home today
Than I ever have been before;

Nearer the great white throne,
Nearer the crystal sea,
Nearer my Father's house,
Where the "many mansions" be;

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown.

We have come to the beginning of another year. At such a time it is well to pause for a short time and take a look back and a look ahead, in order to get our bearings. First as to the past. How have we walked during all the years which the Lord has given us here? Have we followed in his steps? Have we used for him the talent which he entrusted to us? Or have we been content to do as did the children of Israel in the days of old? Have we just sat down to eat and drink, and risen up to play?

Though the days of our lives be the full threescore and ten, or even foreshore years,

they soon come to an end, and we fly away. Where are we going? For what society during eternity have we prepared ourselves? We know where Jesus went; we know where He is now; we know that He is coming again to take unto Himself those who have prepared themselves to go with Him. And we know that those who have not prepared themselves will not be allowed to enter in: they will be shut out, as were the foolish virgins in the parable. We can hardly overrate the importance of being sure we are going right in this, for our eternal destiny depends on our making a right choice.

We think there is no normal man or woman who does not want to be happy in the life to come. And yet so many do not like to give much time to thoughts of their destiny in the future world, though there is nothing of more importance: on our decisions and actions depends our happiness or unhappiness for all eternity. Jesus said that is of greater importance than all the world. Our daily choosing here decides our eternal home over there.

Which way have we been going? Which way are we going during this year on

which we are entering? Some say we should not trouble ourselves about these questions; but we think they are mistaken, for the day of accounting will come, and when it does come it will be too late then to get our accounts ready; it is well to have them ready at all times, for our Lord will come in such a time as we think not. Our time is to be always ready.

Jesus is waiting to blot out all past transgressions; he has given us this new year in which to do better than we have done before: he is ready to help us in every time of doubt and difficulty; if we trust in Him we shall be strong even when we are weak. The time is ours, the opportunity is ours, strength will be given us, rich reward is sure. Can we hesitate as to our course?

The records of our past years are not as clean as we should like to have them. Some of the pages have been badly blotted, and some parts of them we should like to have hidden from the sight of men and of angels. That we may do, but only in one way: we must do better than we did before.

This new year has been given us, and it must be considered as a part of the talent

which has been entrusted to us. Time is the most valuable asset we have, and it is one of which we are most careless. Every day and hour of our lives has made a record: we cannot change it; not one minute of the past can be recalled, can be corrected by us: every moment is irrevocably gone, has become a part of the eternity of the past. There is only one remedy, only one way to have the old record changed: nothing but the blood of Jesus can blot out our past transgressions: nothing but His help can keep us from falling in the days which are ahead of us. We must accept both or be undone.

It is for each of us to say what the present year shall be for us and for those with whom we are most closely associated. There is not one of us but should make this year better than last year, not one but should make greater advancement in the divine life, not one but should be more patient, more loving, more prayerful, more liberal, more willing to do for Christ and our neighbor the good which we are able to do.

This is not merely a duty; it is a high privilege. It will give us more real happiness now than any other course of action; and it will assure us an entrance into that home

to which we all like to look forward, that house not built with hands, eternal in the heavens. God help each one of us to do more for His cause this year than we have done in any previous year.

Notes For The Monitor

At our services on Thanksgiving Day about forty (40) members of the Pleasant Ridge congregation enjoyed a very inspiring sermon by Bro. D. P. Koch. An offering was taken, amounting to twenty dollars and sixty-five cents (\$20.65) which was sent to the organization and Evangelical Board.

The church building in which we have been worshipping has been purchased by us. It is located four (4) miles west of West Amity and five miles east of Montpelier, Ohio. In the near future we are planning on getting the house in condition for a communion meeting in the spring. We would be glad for any of the brethren and sisters to come and worship with us.

—LORNA COOK, Sec.

ELDORADO, O., COUNCIL

Most all the members of the Dunkard Brethren Church of Eldorado, O., met in regu-

lar quarterly council on Saturday, Dec. 10, at 10 o'clock at the school house in this village.

Our Elder, Bro. Abraham Miller presided. Bro. Henry Bowser of Plainview church being present. He opened the meeting by reading scripture after this was prayer. The business on various lines, some of much importance was all transacted, and the council adjourned. Each trusting that all was done to the honor and glory of God.

—GLADYS RAMON, Sec.
Greenville, Ohio.

NOTICE

Arrangements have been completed for the use of the same Camp Meeting grounds near Goshen, Ind., we used last year as a place for Conference this year. The time of Conference will be the first Wednesday of June, 1928. We are looking forward, hoping we will make this meeting a real spiritual gathering. We will look for you to come and help make this meeting an honor to God. You will see further arrangements in Monitor later.

L. I. MOSS.

Notes For The Monitor

On November 23, the writer left home en route to Decatur and Cerre Gordo, Ill., to conduct a series of meetings and do such work as the Lord might direct. Accordingly, we had our first meeting at the home of Bro. and sister Cyrus Wallick at Cerro Gordo on Thanksgiving evening, and continued for one week. The meetings proved to be a very spritual uplift to both preacher and audience from the start. Although meeting as perfect strangers as to the flesh, we soon learned that we were one spiritually. Were very much rejoiced to see a numbr of the Decatur people coming in to help us. Thursday night, December 1 we began services in the home of Eld. Henry Lilligh at Decatur, Ill. On Saturday evening the 3rd we went to the home of Jacob Hershberger and continued there till Sunday evening, 11th of December. By the urgent request of the members, we went again to Cerro Gordo for Monday afternoon and gave them one more sermon at 2 p. m., which proved a great spritual uplift to all present, judging by the tears of joy and words of testimony. The fruits of these

meetings resulted in seventeen souls being organized into a Dunkard Brethren church the first and only one so far as known in the state of Illinois. The name of this organization is, Dunkard Brethren church of Decatur, Ill. Eld. Henry Lilligh, 1530 N. Monroe St., is elder and minister, Bro. Jacob Hershberger, 628 N. Warren St., clerk; Sister Clara Grub, 639 E. Condit St., treasurer, and Sister Harriett Lilligh of 1530 N. Monroe St., correspondent. They have two deacons in the body, viz: Brethren Hershberger and Cyrus Wallick of Cerro Gordo. We also had a very impressive love feast together. We are confident that this organization will grow, and we pray that a number of Dunkard Brethren churches may spring up from this central Illinois city.

JOHN A. KLINE,
Decatur, Ill.

Our church met in council December 10, Elder S. P. Van-Dyke presiding. Elder James Harp was chosen presiding Elder for the coming year.

We held our first services in the new church December 4, but on account of the lack of funds, the building cannot be finished at the present,

and the dedication has been postponed to a future date.

Our aid society re-organized December 16 with 7 members present. We have plenty of work now and hope to get more members interested in the work.

HATTIE VAN DYKE,
315 W. 3rd St. Newberg, Ore.

LEADERSHIP

L. I. Moss

We hear much said about leadership in these days, and truly there is no one thing more important, if we want success than the right kind of leaders.

The Dunkard Brethren were lacking in the right kind of leaders. And I have been slow to write on this question because I know some of this reflection is intended for me. But I want the Monitor readers to know some of the Gospel standards of leadership.

First, I know we must recognize Jesus and the Holy Spirit as the leaders who stand first in the ranks of leadership. But we all know in order to carry on the work of Christ and his church there must be men as leaders who move about and direct the work. Just read Acts 20:28.

This text speaks of the right kind of leaders, leaders who have been called to this great work by the Holy Spirit, the mighty dollar has not called them. In Eph 4:9-15 we have different offices spoken of which when men fill, they become leaders of God's people, some apostles; some prophets; and some evangelists; and some pastors; and some teachers; for the perfecting of the saints, sure we need men to fill these places for this same purpose today. Just read the 13th verse and see what these leaders are to lead us to. First, till we all attain unto the unity of the faith, the leaders must have that unity of the faith if they ever expect to lead the body to that unity, and to the knowledge of the Son of God, then to a full grown man, measuring up to that stature of the fullness of Christ. Why do we need all this, and such leaders? Now to verse 14 that we be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and the wiles of error. It is very important we have sound men fill the above offices in the church, and in order to have the right kind of men as leaders, it is very important we have the Holy Spirit

to direct the calling. Real leaders are God called, and never college made. College made leaders have been the cause of the body being tossed to and fro by every wind or doctrine.

Now we want to notice some of the leaders Jesus called, to go out and do the great work in his day. Just read Matt. 11:25. I think many learned and wise men of today could profit by reading and studying this text. Now just read Acts 4:13, see what kind of men God could use in the early church to do a wonderful work, and the secret of it all was they perceived they had been with Jesus. My dear readers, I am glad the leaders of the Dunkard Brethren are looked upon as being ignorant and unlearned men, but take notice they are men who have been with Jesus, and I trust they may remain so humble Jesus will continue to dwell with them. Paul was a great leader and many speak of him as being a highly educated man, and attributes his success to his education, but remember he spoke of that himself and said he had to count it all as dung that he might gain Christ, then he went out into Arabia and God prepared him for leadership, and even with Christ, those

Jews made fun of him, and said whence has this man learning. If God could use such leaders to build up his church in the early church just trust Him today. He has given us His Holy Spirit to lead and direct us, and we can with the Apostles, rejoice we are counted worthy to be evil spoken of. Let us all pray for those who hate us and speak evil of us.

—Fayette, Ohio.

OUR HOMES

Glenn Cripe

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 5:1.

Many, many times we are called to view all that remains of our friends and relatives. Their soul has departed and taken it's flight from this temple of clay that housed it. These occasions are not pleasant; but they come and no man can prevent them. These bodies are made from the dust of the earth and when we have used them sufficiently we must leave them go back to the earth again. No man is exempt from this.

These occasions remind us

that we also must go the way of all the earth, that sometime our friends who remain will gather together at the house and then possibly follow our body to the little church on the hill where the master will make a last few remarks, and then to the hillside where the sod has been lifted from its place, where our body shall return to the earth; then it will not be long until the grass will cover the little mound of earth. In a generation or two we shall be forgotten by all upon the earth. Is this the end?

Many a man has lived in terror at the thought of that which we have just outlined. They have thought of it by day and dreaded it by night until some have no rest at all. Especially if they are sick and have no hope that they will recover; then do they think of death, and having no hope they live in torment during their last hours upon this earth, and shall continue so in the world to come.

The servant of the Lord does not have this dread. Death is not full of horror for him. To him the future is not eternal darkness. He can look forward to his departure from this life with a certain hope that is known to only those who are servants

of the most high God and who have been washed in the blood of Jesus. To him this is a time when the imperfect shall be made perfect, when the corruptible shall put on incorruption. This present tabernacle is full of imperfections that the heavenly tabernacle shall not have, all weaknesses that we now know shall be left with this present weak body that we now call our own.

God shall give us this building, the future abode of our spiritual body. It is only He that can supply our eternal needs, and he will fashion the temple in which we are to dwell when we leave this present one here upon earth. It is a gift of God, He shall supply it.

If men were to make this house it would not be perfect. Sometimes we read of doctors performing wonderful experiments upon the bodies of men and women. They can change the appearance of a person and even remove a part of the body but even then the results of their labor are not as perfect a body as a normal healthy person would have. Man never has and never can make a perfect body for this mortal being; how could he make a perfect immortal body? After we

have done all we can, then we shall be compelled to come before God and receive that which He has made for us.

This house we shall receive shall be eternal. We look into the past and we see many nations which were once powerful and have now gone into history, many men who were once intellectual giants who have gone the way of all the earth, and many who were perfect of body who no more display their perfection. As the years roll by we who are now so strong and active shall gradually see that strength decline and we shall lose the ability to stand up under a hard day of labor, the step shall grow shorter, and the time shall come when the body must be laid aside. Not so with the house God has made for our spiritual body. This house shall be eternal.

When we receive this building we shall not dwell here upon earth, but in heaven where God Himself dwells. Here disease leaves it's marks upon us, troubles bow our shoulders and grey our hair, and labor leaves it's marks upon us. There shall not be such where we shall dwell through eternity. This new house shall be eternal in the heavens.

Can we all say that we are

ready to receive this building? Now is the time to get ready for it. If we are not confident that we have lived such lives that God will be willing to give it to us, then we should use the few remaining days that are left us in such a manner that we are certain we shall receive this house eternal in the heavens.

—Goshen, Ind.

OBITUARY

Sherwood, Ohio, Nov. 35, 1927

Clarence Loren Sponseller, infant son of Bro. Merl and Sister Sponseller, was born November 5th, 1927, and departed this life November 21st, 1927, age 17 days.

It leaves a father, mother, two grandfathers and two grandmothers, one great-grandfather and mother, and a great-great-grandfather, besides a host of relatives and friends.

These ashes few, this little dust
Our Father's care shall keep,
Till the last Angel rise and break
The long and peaceful sleep.

A bud of beauty nipt by death!
O, no! but upwards borne,
Where no rude wind or poisoned
breath
Can blast a flower of paradise.

Funeral services were conducted at the United Breth-

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L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

ren church of Sherwood, by Bro. Dan Koch of Pioneer, Ohio, assisted by Bro. Clyde St. John of Bryan, Ohio.

Burial at the Sherwood cemetery, Sherwood, Ohio.

VELMA SPONSELLER,
Sherwood, Ohio.

STANDING OR KNEELING IN PRAYER

Jno. L. Kline

Under the above caption we notice with much interest the article written by Bro. T. A. Robison as it appeared in the Monitor of Oct. 15th. Now the writer of this article ful-

ly agrees, with our dear brother as regards the kneeling posture in all our regular services and funerals where we have control ourselves, but as regards the kneeling posture at communion services I feel that Bro. Robison is unduly stressing the point. However I fully agree as to the modern custom of standing in prayer among us as we were associated with the so-called conservative church is a product and outgrowth of Babylon; but not so with the standing posture in returning thanks at the communion table. And when he spoke of 58 years ago when he joined church that the kneeling posture being practiced by the brethren, I was most certain that it must have been a local affair in those parts and not the general practice of the brotherhood. Now to the testimony. I now refer you classified (not revised) minutes of annual meeting 1778 to 1885, page 184, under heading "Returning Thanks at Communion," Art 24, 1968. And this decision is 59 years old: just one year older than our dear aged brother's age in the church. And now we give the article in full:

"Would it not be more in accordance with the example of Christ and His disciples,

when the administrator is blessing the bread and wine in the communion for all the members to keep their seats?

Answer: Inasmuch as it is not said that Christ did not rise to His feet, and as it has been the order of the Brethren to rise when we give thanks, we think best to make no change."

Conclusion: This, then, states the fact that the standing posture has been the order of the Brethren prior to 1968. And this would give us such leaders of the church as Elders Johny Kline, D. P. Sayler, B. F. Moomaw, Daniel Thomas, Jacob Miller, Daniel Hays and a host of others who practiced it thus.

Surely we can not think that the church had come yet to the Babylon stage in the days of these stalwart characters. And yet the only time that this question was sprung was in the active life of most all of these men, save Eld. Kline, who was killed 4 years before and their decision was that the standing posture in returning thanks at the communion table and while asking the blessing upon the bread and wine has been the general order of the Brethren: so let us abide by the old practice and not try and force something upon the Dunkard

Brethren church that would be in a large measure inconvenient, without going through the commotion of moving the seats further away from the tables. Read also Luke 18:10-14. Now don't be alarmed that the author of this article will ever become modern in our acts of worship. But let us beware lest we bring discord in our young organization and thus disturb the peace among us.

—Decatur, Ind.

THE LORD'S PRAYER How Shall We Say It?

Samuel Weimer

In the Bible Monitor of August first, page 9, appears an article of the above heading, which I feel ought to be noticed as I think it needs correction.

— When I was a boy going to school and studying grammar, it taught me to use "who in stead of which for Lord" and that agrees with the revised version which reads, "Our Father who art in heaven" and also of the American Bible Union version of about 1800 reads, "Our Father who art in heaven." These versions were made a long time after the King James' was made when they

had access to earlier manuscripts than the revisors of King James' version had. Since I studied grammar I always use "who" in praying the Lord's prayer instead of "which" and intend to continue to do so as I consider it more proper.

—Peace Valley, Mo.

HOW LUCIFER BECAME THE DEVIL

J. H. Crofford

The Bible teaching is, everything, the earth, everything on it, and in the heavens, was created by the Lord God, therefore the definite conclusion must be: Lucifer now the devil, was not co-eternal with God. He was among the wonderfully beautiful creatures created by the Lord. The word Lucifer means a bright and shining one, the morning star. According to Ezekiel the prophet of God, he must have been a wonderful and beautiful creature with gorgeous apparel. The prophet says in the 28th chapter, 13-15 verses: "Thou hast been in Eden the Garden of God; every precious stone was thy covering, the sardis, topaz and the diamond, the beryl, the onyx, and jasper, the sap-

phire, the emerald and carbuncle, and gold, the workmanship of thy tabrets and of thy pipes was prepared in the in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Thus we see that Lucifer was a created being, perfect and called the anointed cherub, which means one having authority over others. He was in Eden and a comparison of scriptures indicate that he was overseer of Adam and Eve when they were created and placed in Eden. Man, Adam, was given dominion over the things of the earth but Lucifer was not in possession of a dominion, but his heart was full of ambition to have a dominion, and he started out to acquire it. He brought deception to mother Eve and the result was Adam fell to the temptation and their offspring were born in sin, bringing the human family in a measure under the control of Lucifer. He was at this time already the devil, so it will be neces-

sary to retrace the scene to the time and cause of his fall.

Man lays all the blame for his wrong doings to the temptations and inducements held out by the devil. If that were true, then if there were no devil every person would be good—perfect as the Lord created him. Now, think a moment. We learned that Lucifer was created perfect a wonderful creature, full of wisdom and wonderfully beautiful. Did you ever give it this thought: Who was his tempter? With everything about him good. How could he do wrong without a tempter or an influencing power, or in other words, become the devil? We will answer these questions as we go along.

Whether Lucifer was created on the earth or in heaven it not definitely stated, but inference is, from the language of the prophet Isaiah: "I will ascend into heaven," that his creation took place on the earth, and he was not created before the cration of the world for before the separation of the light from the darkness, which was during the world creation, we have no record of days, and Ezekiel 28:15 says "Thou wast perfect in thy ways from the day that thou was created,

till iniquity was found in thee."

Having learned all the foregoing about Lucifer, we find that he, like every man, was created a free moral agent. With a heart filled with ambition and being "full of wisdom," he became dissatisfied with the authority vested in him and of being subject to the higher power, and **willed** to rise in authority equal to the most High. "I will ascend into heaven, I will exhalt my throne above the stars of God: I will set also upon the mount of the congregation, in the sides of the north: I will ascend above the clouds, I will be like the most High." Isaiah 14:13-14.

Without a tempter he became vain, sinful, by admiring his great beauty, which lifted him up or made him proud. He was bright and corrupted his wisdom by exercising his brightness in opposition to God, and defiled his sanctuaries by the multitude of his iniquities, by the iniquity or injustice of his traffic.

Realizing his power he **willed** to do the thing which was contrary to the will of God,—followed the inclination of his ambition and willed to ascend into heaven, which he evidently did, and influencing

angels to follow him, made war in heaven (not a bloodshed war) but a work of opposition to God, attempting to elevate his throne as high as the throne of God. The Lord said (Ezek. 28:17), "I will cast thee to the ground." Accordingly he and his angels, (follower) were cast out into the earth. (Rev. 12:9) Here we find Lucifer called devil and satan. Jesus said of him (Luke 10:18) "I beheld satan as lightning fall from heaven. He fell from the favor of God. He was degraded without a shadow of a hope of recovery and was thereafter known in the scriptures as the dragon, the old serpent, the devil and satan. He is now in the world, the prince of the world.

In our deductions* we found satan a man created upon the earth by the Lord God after the world was brought forth. His beauty, brightness and apparel of wealth, apparently caused him to draw the line of comparison with God and he ascended into heaven and became a magnet to draw angels to him as followers to oppose God. He became a devil by exercising his own free will. The angels that followed after him were influenced by him and became his servants or angels. "His servants are ye to whom ye yield yourselves servants to

obey." Consequently there is a difference between being a devil and being obedient to, or a follower of a devil, and the same propensities which made that perfect man, Lucifer a devil, will make a devil of any person.

There are devils many in the world, and they may be found standing before Sunday school classes or even in the pulpit, for they may put on the appearance of an "angel of light." The New Testament is teeming with sayings of casting out devils and being possessed with devils. Mary Magdalene was the subject of having seven devils cast out of her. Notice the frequency of the plural form of the word in the New Testament, and you must realize it cannot mean exclusively the fallen Lucifer, and you will more readily comprehend my point in view, that we can be devils and not be a follower of satan. Lucifer was not a follower of any evil power, yet he became the devil, a leader in opposition to all good, but not a power to influence man to rise to a position of power, to equal or excel him, which power lies within the province of man's free moral agency to over-estimate his beauty and brightness, and will, contrary to the will of God to exalt a throne above

that of the most High and draw men unto him by his perverted teachings. These are the conditions under which man may become a devil or devil possessed, and he may have as many devils as he has inclinations, which he harbors and wills to act upon, in opposition to God's will. Man becomes a devil by his own volition.

Lucifer's ambition and will was to rise higher than God and he would not tempt any man to rise above him. A devil's motives are selfish; he wants followers but his temptations are along the line of thefts, lies, fornication, murder, etc., anything base and low, which may grieve the Father to look upon. There is a vast difference between being a devil and being a servant of the devil.

O how many had devils in the times of Christ and the apostles! How many have them at this age? Lucifer was a worshipful being because he had sanctuaries but he defiled them. It is said the devil sinneth from the beginning, but not so said of Lucifer.

Be careful not to give yourself over to the idolizing of your beauty, attire or brightness and to the defiling of the sanctuaries by the introduction of innovations or iniqui-

ty will be found within that which had been a pure innocent little babe. Let your brightness be used to the honor and glory of God in true obedience and the disseminating of the gospel in its purity.

—Martinsburg, Pa.

WHY SHOULD WE BE AMAZED?

A. H. Zumbrum

When we hear so many unkind remarks about our efforts in trying to maintain the Gospel teaching as was taught and practiced by the church for over two hundred years and then read in the good old Book where Jesus said (John 15:20) "Remember the word that I said unto you the servant is not greater than his Lord. If they have persecuted me they will also persecute you, if they have kept my sayings they will keep yours also." We notice Jesus said if they kept His saying or teaching, they will keep his disciples' also, but if they will not keep the sayings or teachings of Jesus they will not keep the disciples' teachings. Why should we be amazed if the majority of the people don't accept the teachings of the Master or his disciples in this age? Re-

member where Jesus said the large crowd was going and where the faithful few were found, and then if the church had been teaching and practicing all the commandments of Jesus and the disciples there, would never been a Dunkard Brethren church organized. Some say they won't last long, that they will soon drift as the church had before, and that we might just as well stay where we are. When we hear this kind of remarks we think of the children of Israel when they got away from God and worshipped idols. Then a good king would get on the throne and he would get them to reform, and repeatedly they would get back to worshipping idols, and then reform again. Why did not they say as some do now, it was no use to reform, it had been tried so often and then fell back to the idol worship again, so we might just as well stay where we are, we can serve God and let the rest do as they may?

Or when they were carried into captivity why were they so ready to return? Why didn't they say "it is no use to return, for we will soon be carried back again and we might just as well stay here now." Would it not have been more reasonable for

the children of Israel to think this way than the church way down here in the twentieth century where they have the way God has dealt with His people all through the ages recorded in the Bible, and the teaching of the Master and His disciples and the lives of our church fathers all before us? Would not Jesus say it is more tolerable for them than for us? And then we hear the remark that we have no good leaders. We would like to ask where Jesus went to get His leaders to institute the church when He was here? Did He choose the high and the well learned or did he choose the fisherman? So if Jesus could use the leaders that he chose then why can't He use the same kind today? Read Matt, 11:25, and Luke 10:21, and we will find that these things have been kept away from "the wise and prudent." So, if these things are kept away from them, why do we want them for leaders? Would it not be more safe to have them from the ones that God revealed His mysteries to? And then we hear it said that "The Monitor movement will be like a puff of wind, it will soon be gone. But why should we be amazed? Jesus said if they persecute you or hate

you and speak evil of you to remember they did it to Him before they did it to you. (John 16:1). These things have I spoken unto you that ye should not be offended. Now Jesus told us these things would come and then when they come we should not be offended. We think how they scoffed at Nehemiah when they rebuilt the walls of Jerusalem calling them "feeble Jews," and making remarks of the stones they were using in the walls and said "if a fox would run up against the wall it would fall down." Read Neh. 4:1-4, and compare it with the things that are being said about the

Monitor Movement and see how little their remarks hindered the work and also the same with us, let us be as they that rebuilt the walls of Jerusalem. Let us work on and be courageous and as they, be on our guard, let us live and practice the teaching of the Master and his disciples as has been lived and practiced by our church for over two hundred years. Let us be loyal to the Conference decisions and all practice the same doctrine and keep in union and we will be victorious. If God is with us who can be against us?

—West Manchester, O.

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KNOWING THE BOOK

The Bible invites our most careful attention. It is God's word and has in it the truths which can make us wise unto salvation. It's history is worthy of our careful study. Its poetry is attractive. Its prophecies are full of interest. Its precepts are adopted to all times. Its revelation of man's

condition and destiny engages our thought, and its unfolding of the mission of Jesus Christ gives assurance that man can be saved and kept unspotted from the world. To know the Bible requires systematic and careful study. One should read it book by book and learn the purpose of the authors in their writings. One should study the Bible in his search for

knowledge regarding the great subjects therein treated. One who knows the Bible is armed to meet and resist the assault of the enemy. No expressions of truth are so weighty as those that are found in the Scriptures.—David S. Warner in Arnold's S. S. Commentary, 1919.

Social and Religious Life of Israel In the Times of the Prophets.

In regard to wealth and property, the moderation and equality of earlier days were now widely departed from. Isaiah denounces those who "join house to house, and lay field to field, that they may be placed alone in the midst of the earth." Notwithstanding, some men, like Naboth, stood up bravely for their paternal rights; and even in Jeremiah's time, the old practice of redeeming possessions survived (32:7). Many of the people lived in elegant houses "of hewn stone" (Amos 5:11) which they adorned with the greatest care. There were winter houses, summer houses and houses of ivory (Amos 3:15, and compare Psa. 45:8). Jere-

miah described the houses as "ceiled with cedar and painted with vermillion" (22:14); and Amos speaks of the "beds of ivory" and luxurious "couches" on which the inmates "stretched themselves" (6:4). Sumptuous and protracted feasts were given in these houses. Lambs out of the flock and calves from the stall, were used in early times only for rare entertainments, had now become ordinary fare. (6:4). At feasts the people were anointed with "chief ointments," wine was drunk from bowls; sometimes the drinking was continued from early morning to the sound of the harp, the viol, the tabreet, and the pipe (Isa. 5:11, 12).

The dress, especially of the ladies, was often most luxurious and highly ornamented. Isaiah has given us an elaborate picture of the ornaments of the fine ladies of Jerusalem. He foretells a day when "the Lord will take away the bravery of the ankle bands, and the caps of net work, and the crescents; the pendants, and the turbans, and the ankle-chains, and the girdles, and the smell-bottles, and the amulets;

the signet rings and the nose jewels; the holiday dresses and the mantles, and the robes and the purses; the mirrors and the tunics, and the head-dresses, and the large veils." (Isa. 3:18-23, Alexander's translation.) A plain, unaffected gait, would have been far too simple for ladies carrying such a load of artificial ornaments, the neck stretched out, the eyes rolling wantonly, and a mincing or tripping step completed the picture and showed to what a depth of folly woman may sink through the love of finery. Splendid equippages were also an object of ambition. Chariots were to be drawn by horses, camels, or asses, with elegant caparisons (Isa. 21:7); the patriarchal mode of riding on an ass being confined to the poor.

There are some traces, but not many, of high intellectual culture. Isaiah speaks of "the counsellor, and the cunning artificer, and the eloquent orator," as if these were representatives of classes. We have seen that one of the Kings of Jerdah (Uzziah) was remarkable for mechanical and engineering skill. Amos refers to

"the seven stars and Orion," as if the elements of astronomy had been generally familiar to the people. On the other hand, there are frequent references to soothsayers and sorcerers, indicating a low intellectual condition. The prevalence of idolatry could not fail to debase the intellect as well as to corrupt the morals and to disorder society.

Very deplorable, for the most part, are the allusions of the prophets to the abounding immorality. There is scarcely a vice that is not repeatedly denounced and wept over. The oppression of the poor was one of the most flagrant. Amos declares that the righteous were sold for silver, and the poor for a pair of shoes (8:6). From Hosea it appears that wives were bought and sold. The princes and rulers were specially blamed for their covetousness, their venality, their oppressions, their murders (Isa. 1:23; 10:1; Hos. 9:15). Impurity and sensuality flourished under the shade of idolatry. In large towns, there was a class that pandered to the vices of the licentious (Amos 7:17). Robbery, lies,

deceitful balances, were found everywhere. Even genuine grief, under affliction and bereavement, had become rare and difficult; and persons "skillful of lamentation" had to be hired to weep for the dead! (Amos 5:16.)

The revival under the pious Kings of Judah, as far as the means were concerned, were rather galvanic impulses than kindlings of spiritual life. Yet it cannot be doubted that during those movements many hearts were truly turned to God. The new proofs that were daily occurring of God's abhorrence of sin, would lead many to crop more earnestly for deliverance from its punishment and its power. In the disorganized and divided state into which the kingdom fell, rendering it difficult and even impossible for the annual festivals to be observed, the writings of the prophets, as well as the earlier portions of the written word, would contribute greatly to the nourishment of the piety. The 119th Psalm, with its praises of the word

and statutes of the Lord, if written during this period, is a memorable proof of the order with which the godly were drinking from the wells of salvation. Increased study of the word would lead to enlarged knowledge of the Messiah, though even the prophets themselves had to "search what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." One great result of the training of this period was, to carry forward the minds of the faithful beyond the present to the future. In the immediate foreground of prophecy all was dark and gloomy, and hope could find no rest but in the distance. The shades of a dark night were gathering; its long weary hours had to pass before the day should break and the shadows flee away.

--Blakie's Bible History, pp. 327-9. By permission of the publishers, Thomas Nelson

and Sons, Lim.

FOR THE SUNDAY SCHOOL

The Bible Explaining Itself

The advantage to be gained by reading and comparing the various passages in different parts of the Bible, which bear upon a given subject, is great. No mere commentary can elucidate a difficult passage so well as the Scriptures themselves. The New Testament sheds much light upon the Old, and the Old Testament makes clear many passages in the New, that otherwise would be obscure. The Daily Home Bible Readings, prepared by the International Sunday school Lesson Committee, aims to bring together in connection with the current lessons those scripture passages that bear directly upon the subjects presented from week to week. It would not be possible to gather all the passages together that bear upon a single subject for the readings of a single week, but a diversity of

portions from the history, poetry and prophecies of the Old Testament, and from the Gospel, Epistles and Prophecies of the New, is selected, that the truths of the lesson under discussion may be clear and impressive. One who reads the Gospels finds frequent references to the Old Testament. He needs to read the books of the law to understand the system of sacrifices. He needs to read the prophecies to know what was expected of the Messiah when he should come. (The Epistle to the Hebrews is in large part explained by the book of Leviticus.)—David L. Warren in Arnold's S. S. Lesson Commentary, 1914.

THE FIRST CHRISTIAN BIBLE CLASS

This class was held in the city of Jerusalem. The time was the evening after the morning of the resurrection. The theme was redemption through the blood of Christ.

The lesson, the prophecies concerning Him. Ten of the apostles made up the class. The teacher was the newly risen Jesus.

Perhaps there is a mistake in calling this the first Christian Bible class. On that same afternoon the Lord had joined two of the disciples walking out to Emmaus and had discoursed with them upon the way. Jesus and the two walked and talked together. The theme of their conversation as the same as in the gathering in the evening. For the lesson, "Beginning at Moses and all the Prophets He expounded unto them in all the scriptures the things concerning Himself."

Perhaps then we ought to say the first Christian Bible class was on the road from Jerusalem to Emmaus with two pupils and the same theme and teacher as in the evening when the Lord met the ten.

It matters little to which occasion our title applies. The fact is the same in either case. In truth it is all the more emphatic from there being two occasions to which the title might have an application.

The Bible Class Teacher (D. C. Cook's) First Quarter, 1879

The Lessons in Mark for the first half of 1928 should help us to know "Jesus Christ, the Son of God," better, and to grow more like Him.

Why study the Old Testament? This question is still open for answers. May we hear from you?

In last issue Notes on the 90th Psalm should have been credited to Bro. John L. Kline. And just following Our Monthly text insert "years" between 'care' and 'and'. Also under "Isaiah—Written Exercise," 9th line, for 'was' read 'woe.'

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

|| OUR WATCH WORD—Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteously, more holy, and more perfect through faith and obedience.

CHRISTIAN UNITY

"Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10). This inspired admonition from the inspired apostle Paul, was prompted by a regrettable condition that had developed in the church at Corinth and reported to him by them "which were of the house of Chloe." The condition was that of "contentions" among them.

That was indeed sad and greatly to be regretted. The infant church only a year old, divided and having contentions among themselves! Too bad surely! But it was so, and what was the trouble? What was the contention about? Just the same condition that has been repeated over and over many times since. They "fell out" over

their preachers!

Strange as it may seem, yet practically every division that ever existed which often resulted in separation and separate organizations grew out of adherence to favorite preachers and the principles advocated by them. This is too well known to make it necessary to cite specific cases.

In this instance some clung to Paul, perhaps because they were converted under his ministry, or because of his matchless ability as an exponent of the scriptures and the earnestness which marked his presentation of the truth, each of which may have been grasped as a cause for jealousy and "contention."

Others were captivated by the eloquence of Appollos. While not so well versed in the scriptures as Paul, yet he could hold his audience "spell bound" by his oratory especially the superficial thinkers. Then, too, no doubt he was a "good mixer" with splendid sociability, all of

which made him a hero with some.

Then there was Peter, with his impetuosity and fiery zeal, that would rush in and say "come on boys," which made him a hero and the favorite preacher of them all, in the minds of some. So they said "Peter is our preacher. We'll storm the fort and take the city for Christ by violence, if need be."

Still another and perhaps smaller group said, "we are for Christ, you can have all your men with any or all of their natural, or acquired attainments, but give us Christ; He is all in all to us. We admire your preachers but give us Christ who was crucified for us, into whose name we were baptized and who is the embodiment of all desirable attainments in a preacher. Yes give us Christ and you can have the men, howsoever great they may be."

How the great apostle must have been pained when he learned of the divided state of the church at Corinth!

How sad when thru the influence of designing men, innovations and departures are introduced into the church, which cause division in the body and result in separation or dissolution of fraternal sympathy and co-operation.

It may be well to note how

Paul handled the situation. He gave them to understand that all natural or acquired ability and greatness is as nothing, when compared to the preaching of the cross of Christ which very ordinary men may do. "He sent me to preach the gospel, not with wisdom of words for it is written I will destroy the wisdom of the wise," for God has "made foolish the wisdom of this world" and so "we preach Christ Crucified" as "the power of God, and the wisdom of God." "Because the foolishness of God is wiser than men. For ye see your calling brethren, how that not many wise men after the flesh not many mighty, not many noble, are called. But God has chosen the foolish things of the world to confound the wise. That no flesh should glory in his presence."

Paul gives them to understand that great men, with all their natural or acquired gifts, are of no more consequence in God's estimation than the humble minister who can preach the gospel "not in wisdom of words, but in demonstration of the spirit and power."

We may do well to "cast about and take our bearings," lest haply we may find ourselves in a similar condition to that in the church at Cor-

inth in Paul's day. Lest haply we want to unduly emphasize some private theory of our own until it shall mar the peace and unity that have characterized our work from its beginning. In a representative body as ours is, we should not unduly advocate and emphasize a custom or practice upon which Conference has not spoken, or contrary to what Conference has adopted. Such procedure can only tend to division of sentiment and destroy peace and unity. This is the more important now since our work is yet in its infancy and formative period. The way to preserve unity in any body is for all to work in harmony with its accepted and customary usage and adopted principles, until by common consent or by action of its governing body it is decided to change the customary usage or rule of action.

No greater unanimity perhaps ever prevailed in any deliberate bodies than that which was in evidence in every Conference so far held by us, and we shall do well to maintain that unity and do nothing that will in any way disturb or destroy it. "United we stand, divided we (may) fall."

When questions arise, or a desire for change exists, ordinary custom or usage should be followed until Conference has

acted upon it, and the fewer changes we make the better for us at the stage of our undertaking. Our present rules are sufficiently comprehensive and explicit to enable us to work in unity, so that only slight discrepancies and difference in practice should exist amongst us.

THREE THINGS MOST NEEDED IN THE OF THE CHURCH

D. W. Hostetler

One thing the church needs most is a ministry to preach the whole gospel. It is up to the church to see that her ministers preach the Gospel. She cannot afford to tolerate one minister that preaches unsound doctrines, for it is the mission of the church to carry the message of life to the lost. Paul says, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." In other words, the gospel of Christ is the means of salvation. In Timothy 3:15, it is said that the church of the living God is the pillar and ground of the truth. If she has the truth or is the repository of the oracles of God, it logically follows that she has been entrusted with the truth and is responsible to God for the disposi-

tion she makes of the truth.

When we read Matthew 16:19 and 18:18, and Acts 1:23-24, we see that Christ gave the church authority to call men to the ministry. It is clear to me that the method the church had years ago was in harmony with scriptural teaching. At any rate, by this rule the church was very successful in getting the right kind of men into the ministry. It is true that when God wanted men to give his messages to the people he usually called men from the common walks of life. Elijah was a man of the desert; Elisha was a man from behind the plow; Amos and Hosea were shepherds; Micah belonged to the country; He was a native of a village among the low hills between the highlands of Judah and the Philistine plain.

Jesus called men off the sea. He called Matthew from the duty of collecting taxes, and Paul from persecuting the church. He gave these men authority to go out and preach the gospel of the Kingdom.

The real purpose of the ministry is stated by Paul: How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a

preacher? And how shall they preach, except they be sent?

The world does not call on Christ because it is in unbelief; part of this unbelief is due to the fact that they have never heard of Christ and part of it is downright infidelity. And how shall they preach except they be sent? I think it is God through the churches who should do the sending. Paul says that the feet of them that preach the gospel of peace and bring glad tidings of good things are beautiful. The message of the angels to the shepherds was a message of good tidings.

Again we read, Be instant in season, out of season, reprove, rebuke. How much reproof is done in the church today? The words of the brother who said in a recent issue of the Monitor that we were going a bit too fast are still fresh on our hearts. At the Lincoln Conference an elder said to me that the time was here when we had to begin to pull the brakes. I replied, "But where is the man who has the moral courage to stand up and pull?"

To be instant in season and out of season is to preach the Gospel when conditions are favorable and when they are unfavorable. When a preacher goes to church on Sunday

morning and the house is just warm enough, the singing is good, and the audience splendid, it is an easy matter to preach the gospel. But when he is driven out of the church house into a private home, a school house, barn, or grove, with all sorts of false reports going, the apostle still bids us preach the gospel.

Paul also says, Woe is me if I preach not the gospel, and if an angel preaches any other gospel than that we have preached, let him be accused. These words make us think on the responsibility of the ministry. I once heard L. W. Teeter say that the ministry was responsible, first to God, second to the Holy Spirit, and third to the church, for it is God through the Holy Spirit that influenced the church to call a man to the ministry. The enormity of the minister's responsibility is easily seen. If the ministry in the recent past had felt their responsibility as they should, I am sure that the innovations that came into the church would not have come. The coming of these innovations is largely due to the hireling pastor. When the salary becomes the big end of the proposition, the primary purpose of the ministry is lost sight of. I chanced to be present at a meeting recently when a church was con-

sidering two ministers, one of whom was to become their pastor. A letter from each minister was read and it was easily seen that they were trying to get all they could, while the church, in turn was trying to hire a man as cheaply as she could. The financial part was the whole of the discussion. If this is not commercializing the ministry, I do not know how it could be done.

I am not saying that the ministry should not receive due consideration concerning financial aid, but to make the filthy lucre the chief consideration is not in harmony with New Testament teachings.

The first mission of the church is preaching the Gospel, and she elects preachers and sends them to preach. 'Go Ye' comes to us with the same force and meaning and binding power that it did to the early church, and the preacher that has a broad vision of his calling will look over the dollar sign, will feel the weight of a soul, and have a vision of God's grace. He will then bring the message of life, regardless of the dollar.

We need not only a ministry to preach the gospel, but we also have a church that will live the whole gospel. To live the whole gospel is just as important as preaching it.

So speak and so do, preach the gospel and let the church live it. The thing that counts for most in a community is the church that lives New Testament teaching. We owe it to our God, to the church, each other, and to the community. I heard someone say, "Well, the preacher preached a good gospel sermon last Sunday, but I don't believe we need to be so exact or precise." He talked as if he believed about half of what the preacher said and he lives about half of what he believes. This attitude accounts for much of the disobedience of the past.

In the third place, we need united effort. We need every member in his place and doing his very best. The Book would have us strive together, walk by the same rule, and mind the same thing. A kingdom divided against itself cannot stand. The burden of Christ's prayer was that the apostles might be united. The thing that accounts for the success of the early church is that they had all things common and that they continued steadfast in the apostles' doctrine and prayer.

Beaverton, Mich.

A CHURCH OR THE CHURCH, WHICH

(Jas. 2:14-26)

E. L. Withers

A church could represent any body of believers who have banded or organized themselves together. Using at least a part of the word of God for their foundation or they may observe most all of Christ's teaching and be honest but deceived.

They might be called Methodist, Baptists, Cambelites, Catholic, Christian Science, Brethren, Dunkards, or any other name.

Any religious body of people represents a church.

There are many faiths in the world each one representing a church, and all claiming to be based on the Word of God.

We are made to think of the early days when **The Church** became corrupt and God's children representing the church had to come out from among them, leaving the old organization to become a church as many others had done and are still doing from time to time, when sin creeps in and The Church is compelled to come out and be separate.

God's children again reorganizing in order that The

Church could continue in the "faith once delivered to the Saints." (Judges 1:3.)

It is an evident fact that the faith of the modern churches is growing weak, cold and indifferent towards God's Word and his true followers. (Luke 18:8.)

The word says, "by their fruits ye shall know them." Today we find those claiming to be The Church, so near like the world that you can scarcely see any difference.

They belong to secret oath bound societies, carry life insurance, go to picture shows, dance halls, pool rooms, smoke and chew tobacco, play what they call harmless games of cards, go to fairs where all kinds of foolishness and sin is engaged in, in fact indulge in most every thing that the world does. They pollute their houses of worship with play parties and big feeds, and those that still believe in water baptism want the way so smoothe that they build baptistries in their houses of worship and even warm the water. They seem to be afraid to follow the Master's footsteps by going where there is natural streams for baptism. I have lived in a good many places and I have yet my first place to find where there was not an abundance of water, and now since we have

the automobile it is still more convenient. They want smooth preaching and the way made so nice that there will be no cross to bear. They expect to go to heaven on flowery beds of ease. Paul tells Timothy "the time will come when they will not endure Sound Doctrine but will heap to themselves teachers having itching ears."

We hear the would be wise saying that the Christians are getting much broader minded now days than they used to be. If disobeying God's word means broad minded then I agree they are right. They have become so broad minded that they can not walk in the straight and narrow way any more. They go where they please, do what they please, wear what they please and if their minds get much broader they won't need to wear any thing.

They say the Lord is so good and kind He will not permit them to be punished. We have painless surgery, painless dentistry, and now we have painless preachers who teach there is no punishment for the wicked.

The would-be broadminded tell us we are all aiming for the same place, just the same as all roads surrounding any city lead to the city. God's word teaches that all roads

lead to the judgement bar of God. But one of them is a straight and narrow road and but few find it, in fact none of our would-be broad minded will find it as long as they insist on remaining on the easy broad road where there are no crosses to bear.

Those who find the narrow road and humble themselves and walk by faith in it will be saved. Remember Sodom and Goomrrah how God dealt with them because of disobedience. Remember Noah how he was looked upon and ridiculed and scorned because he was a man of God, and how the world was destroyed with a flood because they would not hear his preaching. Then the Word tells us that as it was in the days of Noah so shall it be in the days of the coming of the Son of Man. Then how shall we escape if we obey not the Gospel of Christ?

Now a few words in regard to The Church. There is but one. One Lord, one faith, one baptism. It consists of a number of believers, few or many who have banded or organized themselves together to contend earnestly for the faith once delivered to the Saints. By believing the entire Word of God and living and teaching the entire Gospel of Christ and His inspired Apostles as it is given in the

New Testament. They may be organized under any suitable name. But I hear some one say you mean to say the church you belong to is the only one that is right? No, I mean to say that they that obey and do the will of God by obeying and teaching the commandments and doctrine of His Son Jesus and His inspired Apostles will be saved. But as true as the saying is that "birds of a feather flock together," that true God's honest followers will to a great extent get together as much as possible.

God's church which is The Church has a sure foundation. (Eph. 2:19-20.)

It teaches God's word and not men's ideas or thoughts and neither adds to or takes away. God told Abraham to offer his only Son Isaac. Abraham might have said, "God is so good and kind he does not mean for me to slay my son." But Abraham took God at His word, and because he did it was impute unto him for righteousness and he was called the friend of God. So The Church will take God at his word. When he says the wicked shall be cast into Hell The church believes him. When he says the righteous shall enjoy eternal life the Church believes him.

When He taught us to sepa-

rate from the world in our lives so that we could be known and read of all men. The Church believes and teaches it. When Jesus taught us to wash each others feet The Church believes and obeys Him, and so on. The Church is willing to walk in the light and obey God's word and doctrine both by precept and example.

Let us put forth greater efforts to show others the great importance of being a member of the body The Church of Christ our great Redeemer. Time as fast slipping away. This life is short compared to eternity which never ends. I would rather have standing room in heaven than own all the states in the Union. I would rather spend this life in hardships with little to eat or wear, than to miss being even the least in the Kingdom of Heaven. It is worth more than all this world's wealth or honor or fame, to be baptized into The Church and be willing to do whatever we are commanded to do.

By this we shall know we are his disciples if we love one another and obey his commandments. But to be a member of a church may mean nothing to us only disappointment. Let us stand up for The Church and then we can sing from our hearts that beautiful

old song:

"I love thy Kingdom Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.
For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.

How beautiful these thoughts are to those whose lives are hid with Christ in God, in The Church.

CHRISTIANITY

By J. F. Britton

Not long since, a certain writer, in an article in reference to the power of the Printing Press emphasized and stressed brains and genius as essential factors of success. It is true when brains and genius are consecrated to God, and directed by the Holy Spirit they are inestimable assets in the Christian's service for God.

While brains and genius are noble assets to any one in their various vocations, yet they are not Christianity. Who would dare to say that Solomon did not have both brains and genius? But his brains and genius did not keep him out of idolatry and licentiousness. Brains and genius without the Holy Spirit to direct them are like a steam engine fired up with a full head of steam and no governor.

Christianity is the highest

type of efficacy under the directing influence of the Holy Spirit in the service of God. God has never sought men of brains and genius to accomplish His purpose. "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence." 1 Cor. 1:26-29.

There was a time, "The world by wisdom," brains and genius, knew not God. For the Jews required signs, and the Greeks sought after wisdom. It then pleased God by the foolishness of preaching to save them that believe. Hence it is not human wisdom, brains and genius, but an active saving faith and vital obedience to God that will meet Divine approval.

The writer referred to in this article speaks of the Printing Press, as a monstrous machine, that is moulding and fostering sentiment for the aggrandizement of extra-

gance and immorality. And it is only too sad to think that the people of this country seem to be like a nest of young birds: at the flutter of the wings of the old birds, they will open their mouths and swallow anything the old bird will drop in their mouths. The Printing Press is expressing the thoughts of a few men and women that are leading a very large per cent of our people in their actions and conduct. It is lamentable indeed, that few people stop long enough to do their own thinking, they seem to be impelled on in the mad rush for "a mess of pottage."

It occurs to the writer, it would be the best thing for the church people of this country if they would pause long enough to do a little sober and sensible thinking and then do as David said he did. Ps. 119:59. For human wisdom, brains and genius will not heal a broken and mangled church. It is only Christianity, under the directing guidance of the Holy Spirit that will restore the church back in fellowship with God. For it is not by human wisdom, brains nor genius, "Then he answered and spake unto me, saying. This is the word of the Lord unto Zerrubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts."

Zech. 4:6.

Therefore it is logically true that God calls through the Gospel which is the embodiment of Christianity. And as marvelous as it may seem to be to the nominal church member, nevertheless it is true, because it is God's way, and there is no other way, but his way through Jesus Christ, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

—Vienna, Va.

SAFE GROUND

Joseph W. Smith

When a person stops, and takes a view of the religious world of today, and sees how careless or easily satisfied most people are in regard to their Eternal interest or their Title to future bliss or reward it is certainly surprising; little wonder the Savior said in Luke 16:8 'for the children of this world are in their generation wiser than the children of light' for when we see how careful people are in their business affairs in this world, in acquiring property, how sure they want to be that the Title is the very best; and on the other hand, how easily most people are satisfied when

it comes to their Eternal interest, is it any wonder the Savior used the above language.

In talking with some people in regard to religious matters, and probably not agreeing on all points, they will say, that is allright for you, but I do not understand it that way. Now we are willing to admit there are many mysteries in God's word; in regard to the Judgement; the Millineum; the intermediate state of the Dead, and many others; but when it comes to our duty toward our God, and one-another, in this life, we take the position that God's word is plain, and that is no justifiable cause for this difference of views.

Would it not seem strange that the Lord would come and give us a plan of Redemption, that we could not understand our duty to obtain it? In II Cor. 4:3 Paul says, "But if our Gospel be hid, it is hid to them that are lost. In John 16:25 Jesus says, "But the time cometh, when I shall no more speak unto you in Proverbs, but I shall show you plainly of the Father." In Luke 10:21 Jesus says, 'I thank thee, O, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes;

BIBLE MONITOR

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even so, Father, for si it seemed good in thy sight, this gives us the teaching plainly, that it does not take an extra amount of intelligence or brains to comprehend God's word, or rather our duty to Him.

I think it certainly is a great pity, that Christianity of our day is torn up into sects and isms as it is, and surely is a great hindrance to the cause, and I believe the Devil is well pleased with our modern Christianity.

Not long since, in talking with a Bro. along some of these lines, he made the remark, that he feels that he can do so and so; now this is

about equal to saying that I can rely upon conscience as my guide, but unless our feeling lines up very carefully with God's word I would consider it a very unsafe guide. You may hunt the Bible through, and the only condition upon which God has every promised to bless mankind is, upon strict obedience to His word, the only exception to this being, when the people had sinned, and repented, He sometimes withdrew the threatened punishment.

We have heard it said by a few people, of late years, that the Christianity of the past is not suited to our times and conditions; some even going so far as to say that they believed that God would adjust himself to present conditions. Now this I consider very unsafe ground, as nowhere in the Bible can you find any such promise, man changes but God does not. In Mal. 3:6 we have, "For I am the Lord, I change not." In Heb. 13:8, "Jesus Christ the same yesterday, and today, and forever." In Num. 23:19 we have this language, "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and

shall he not make it good?"

Now it seems in the light of these scriptures, and many more, the only safe ground is to take God at his word, obey it, live it, in all true purpose of heart, and God will take care of the results.

Woodland, Mich.

We have some interesting matters promised us for the "Monitor." Answers to questions on Posture in Prayer at Communion, a series of doctrinal essays and other important subjects. Agents get busy and keep our growing list of subscribers moving upward.

Our shelves are pretty well supplied with extras. Your friends would appreciate samples. Tell us who they are and where they are.

We have on our file another article on the "Posture in Prayer at Communion." We are not sure how many more may want space or where the end will be if continued. So we decided to ask our writers and thinkers the following questions. When answered, we will give you a synopsis of what is presented in the "Monitor." This will give us our best thought without the controversial nature, which develops in such cases:

Be brief but specific in your

answers. Do not write an essay. Make statements..

1. Did Jesus rise to his feet to give thanks for the bread and cup of Communion?

2. What gave rise to the custom of standing to give thanks for the bread and cup of Communion?

3. Should we now rise to our feet to give thanks for the bread and cup of Communion?

Let us hear from you. No difference on which side of the question you are.

All answers must be in our hands by Feb. 28.

Go Thou and Do Likewise.

We quote from a recent letter as follows: Dear Bro. in Christ:—"Please find enclosed nine (\$9.00) dollars for subscriptions. I am sending these subscriptions for some of my friends as a Christmas present.

Some good news about Jesus for a Christmas present is worth more than thousands of other presents that may be given.

I sure do enjoy the Monitor and would not want to be without it and hope all who receive it will enjoy it as much as I do.

I am longing to get located close to a Dunkard church, so my children can be brought up in a plain church like the

church was when I was young.

It makes my heart ache to see so many going worldward. I am made to wonder if, when Jesus comes, he will find faith on the earth."

This means that ten persons will receive the "Monitor" this year that otherwise may not have done so.

Besides, this good sister, if I mistake not, is a widow.

Who'll be the next? Let us hear from us.

Englewood, Ohio, Notes.

On Saturday afternoon, Dec. 24, we held our regular council

meeting. Our elder, Bro. T. A. Robinson and some others from the Eldorado church were present. There was a good attendance of the membership and we enjoyed a very nice business meeting together. We were very glad to have three more sign up with us at this time and feel very much encouraged with the progress of our work. The present officers of the church and Sunday school will continue through the year 1928.

L. W. Beery, Clerk.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

OUR MONTHLY TEXT

* * * * *

* Thus saith the Lord, stand *
 * ye in the way, and see, and *
 * ask for the old paths, *
 * where is the good way, and *
 * walk therein, and ye shall *
 * find rest for your souls.— *
 * (Jer. 6:16). *

* * * * *

"The way the holy prophets went,
 The road that leads from banishment,
 The King's highway of holiness,—
 I'll go, for all His paths are peace."

Scripture References:

Jer. 18:11b.—Return ye now every one from his evil way, and make your ways and your doings good. (Isa. 55:7; Hos. 6:1; Rev. 2:4, 5, 16; 3: 3, 19).

Jer. 18:15.—They have caused them to stumble in their ways from the ancient paths.

Jer. 21:8.—Thus saith the Lord, Behold, I set before you the way of life and the way of death. (Deut. 30:19).

Prov. 14:12.—There is a way which seemeth right

unto a man, but the end thereof are the ways of death.

Isa. 2:3.—And many people shall go and say, come ye, and let us go up to the mountain of the word, . . . and he will teach us of his ways, and we will walk in His paths.—(Mic. 4:1; Jer. 50:5)

Matt. 7:14.—Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Jno. 14:6.—I am the way.

Acts 9:2. — The way (Am. Rev.) 19:9, 23; 22:4; 2:14, 22.

Acts 18:26—Expounded unto him the way of God more perfectly.

Other References:

Jer. 10:2; 32:39; 42:3; Psal. 17: 5; 23:3; 25:9, 10; Prov. 3: 17; 4:26, 27; 15:24; Isa. 30:21; 35:8; Heb. 10:20; 2 Pet. 2:2, 15, 21.

Daily Readings—

February

1. Wed.—Jer. 43:1-44:10.
2. Thu.—44:11-45:5.
3. Fri.—46, 47.
4. Sat.—48.
5. Sun.—Mark 3:19-35; 6:15. (Matt. 12:22-45; 13:54-58; Luke 11:14-32).
6. Mon.—Jer 49.
7. Tue.—Jer. 50:1-32.
8. Wed.—Jer. 50:33—51:26.
8. Thu.—Jer. 51:27-64.

10. Fri.—Jer. 52.
11. Sat.—Sam. 1.
12. Sun.—Mark 1:14, 15; 4:1-34. (Matt. 4:12-17, 23-25; Luke 4:14-22; Matt. 13.)
13. Mon. Sam. 2.
14. Tue.—Sam. 3.
15. Wed.—Sam. 4, 5.
16. Thu.—Ezek. 1.
17. Fri.—Ezek. 2, 3.
18. Sat.—Ezek 4, 5.
19. Sun.—Mark 4:35 5:20. (Matt. 8:23-34; Luke 8:22-40).
20. Mon.—Ezek. 6, 7.
21. Tue.—Ezek. 8, 9.
22. Wed.—10.
23. Thu.—11.
24. Fri.—Ezek. 12.
25. Sat.—Ezek. 13.
26. Sun. — Mark 5:22-43. (Matt. 9:18-26; Luke 8:40-56).
27. Mon.—Ezek. 14, 15.
28. Tue.—16:1-34.
29. Wed.—16:35-63.

COMMENTS ON OUR MONTHLY TEXT

There are two ways: the broad way, the way of the ungodly, the way of the world, and the Narrow Way, "the way the holy prophets went," "the Kings highway of holiness," the way marked out in our guide book.

The one leads to misery and everlasting death; the other to happiness and eternal life.

Readers, on which of these

two ways are you walking? Are you yet on the broad road? Then leave it and walk the narrow way.

Or, are you of those who at one time started on the narrow way, when you made that solemn baptismal vow to renounce Satan and all his pernicious ways, and covenanted with God in Christ Jesus to be faithful until death — but later have allowed yourself to be drawn by the allurments of the world into by and forbidden paths? If so, we earnestly entreat you to repent, renew your covenant, return to the old way, the tried way, the safe and sure way, the way that leads from earth to heaven. (See Scripture References).

And to you, young and old, who are walking in this way: may the Lord help you to hold out faithful. Turn a deaf ear to the allurments of the world; don't be like Esau, who sold his birthright for a mess of pottage. Don't let the devil sidetrack you; study well the Guide Book; keep your eyes on the goal. And may he who is able to keep us from falling keep us all in this way until we enter the golden gate into the house of the blessed, where we may unite with all the glorified ever in praising Him

throughout the ceaseless ages of eternity.

Ezekiel

“It was not long after Jeremiah's mournful message had reached the captives at Chebar, intimating a captivity of seventy years, that a great prophet was raised up among themselves, whose visions amply confirmed the word of his brother at Jerusalem. In the fifth year of the reign of Zedekiah, and therefore the fifth year after the second deportation from Jerusalem, prophetic visions began to be sent to Ezekial, on the banks of the Chebar. These visions spread over a considerable period. Among the earliest visions were those of the complete destruction of Jerusalem, and the desolation of Judea. The treacherous conduct of the Egyptians, in deserting the Jews in the extremity of their distress, furnished occasion for a blast against Pharaoh-Hophsa, whose destruction, with the desolation of Egypt, was also foreseen and foretold. Tyre also, which latterly had been a bitter enemy of the Jews, was doomed to speedy destruction. But Ezekiel's later visions were full of mercy and peace. They not only foretold

the restoration of the captive people, but also the far higher and richer mercies of the gospel; and his son, like that of Isaiah, went down pouring the golden luster of Messiah's bath on Jews and on Gentiles reign. Mercy was thus graciously mingled with judgment, and while the people were faithfully reprov'd for their sins, the penitent and believing were encouraged to hope in the not very distant advent of better times."—From Blake's Bible History, p. 347, copyrighted by Thomas Nelson and Sons, Limited. Used by permission.

Decadent Israel

The history of the Israeli-tish race, upon which we dwell in our Sunday school lessons for the present year (1911), is full of interest to us as mere history. There are many crises, through which which the divided kingdoms passed, that show the character and tendencies of the people composing the two kingdoms. Men of striking personality appear from time to time to turn the tide of disaster or to assist in plunging the nations into greater ruin. The year's lessons commence with the kingdom and remark-

ably prosperous; and they end with one nation lost sight of altogether and the other a subject nation, reduced through decades of captivity to their conquerors.

The nations went down not primarily because their enemies were more powerful than they, but because of inherent weakness due to their persistent disregard to the laws which God had given them. They would not obey the voice of the Lord. Their way was clearly marked out for them, and their prosperity was assured upon the condition that they would obey God. It was made clear to them that their place of power and dominion was not dependent upon the strength or equipment of outside nations. They had the assurance that God would fight for them, if their enemies should attempt to conquer them. Even the simple condition essential to their prosperity was disregarded, and the nations that were eager for conquest were allowed to attack them, and they were powerless to resist.

As if Jehovah would make His people realize the intensity of His interest in their welfare he sent one prophet after another to them, giving warning, instruction and encouragement, calculated to

bring them to a right understanding of their relation to God, and their responsibility for their own welfare. Warning, tender rebuke and judgment were alike unavailing, and the nations to whom much was promised, and of whom much might reasonably be expected, went down in decay, the one to be lost to history, the other into deep humiliation.

The lessons of these decadent nations recur over and over again.—David S. Warner in Arnold's S. S. Commentary, 1911.

FOR THE SUNDAY SCHOOL

THE MASTER'S TOUCH

Mark 1:29-31 (Matt. 8:14-15; Luke 4:38,39).

"He touched her hand and the fever left her,"

He touched her hand as He only can,

With the wondrous skill of the Great Physician,

With the tender touch of the Son of Man.

And the fever pain in the throbbing temples

Died out with the flush on brow and cheek,

And the lips that had been so parched and burning

Trembled with thanks that

she could not speak;

And the eyes when the fever light had faded

Looked up, by her grateful tears made dim,

And she rose and ministered in her household,

She rose and ministered unto Him.

"He touched her hand and the fever left her;"

Oh, we need His touch on our fevered hands,

The cool still touch the Man of Sorrows,

Who knows us and loves us and understands.

So many a life is one long fever,

A fever of anxious suspense and care,

A fever of forgetting, a fever of fretting,

A fever of hurrying here and there.

Ah, what if in winning the praise of others

We miss at the last, the King's 'Well done,'

If our self-sought tasks in the Master's vineyard

Yield nothing but leaves at the set of the sun.

"He touched her hand and the fever left her;"

Oh blessed touch of the Man Divine!

So beautiful then to rise and serve Him

When the fever is gone

from your life and mine;
It may be the fever of restless
serving

With heart all thirsty for
love and praise;
And eyes all aching and
strained with yearning
Tow'rd self-set goals in the
future days.

Or it may be a fever of spirit-
anguish,

Some tempest of sorrow
that dies not down
Till the cross at last is in
meekness lifted

And the head stoops low
for the thorny crown.

Or it may be a fever of pain
and anger,

When the wounded spirit is
hard to bear,

And only the Lord can draw
forth the arrows

Left carelessly, cruelly rank-
ling there.

Whatever the fever touch can
heal it,

Whatever the tempest His
voice can still,

There is only joy as we seek
His pleasure,

There is only rest as we
choose His will:

And some day after life's fit-
ful fever

I think we shall say in the
home on high,

If the hands that He touched
but did His bidding.

How little it mattered what

else went by.

Ah, Lord, Thou knowest us
altogether,

Each heart's sore sickness,
whatever it be,

Touch Thou our hands, bid
the fever leave us,

And so shall we minister
unto Thee.

—From a Tract.

Reports and Correspondence
from Sunday Schools and
Bible Classes are solicited for
this department. Send to Cerro
Gordo, Ill.

THE LAW OF KINDNESS

Glenn A. Cripe

There are some things in
this world that make life
pleasant, and this world a bet-
ter place to live in. Of these
things, kindness is probably
as good an example as any.
Kindness is doing something
for someone to help them when
they need help. If you were
ever stuck in the snow or
mud and someone came along
and helped you out; then you
know what kindness is. Then
you know how it makes life
more pleasant.

None of us can claim truth-
fully that kindness has never
been necessary in our life. At
some time in the life of each

person there is need of assistance which some one else can only supply. As children we constantly needed the help of our elders, and now when we are older we occasionally need the help of our neighbors or friends. You need help which your neighbor supplies and in turn the time comes when he needs help and you supply it. This law of kindness is at work all the time.

There is one form of kindness in which we often fall short. That is to the stranger. We at times meet strangers who need help and when we supply his wants we are prone to charge as much as we can for doing so. We should remember that the time may come when we will be far from home and in need of help. If you think you will ever need kindness shown you then show kindness to others. Another time when we are neglectful in our duty is when the poor need a kindness done them. We may think that they can never return it. Christ said, "And if ye do good to them which do good to you, what thank have ye? For sinners do even the same." Luke 6:32.

I believe that Christ intended for his followers not to distinguish between those who

are poor and those who are wealthy in their kind deeds.

Kindness is a mark of a christian. It is one trait which we expect every christian to possess. If we see one who professes to be such and then we observe that he is not kind we classify him as a professor but not a possessor. Not only is it a mark of a christian, but under the old law it was a command. This command is continued by Christ in the parable of the good Samaritan. In this parable we are taught explicitly that this law of universal kindness is to be obeyed by christians. Not only did Christ teach it, but he is also a magnificent example of it. He was of high estate, a part of the Godhead itself, yet his kindness was so great that to show us his favor and to help us he underwent great humility. Since he has given us such a notable example, it is to be expected that His people should be kind people. Kindness is one mark of a christian.

In Mark 9:1 we find the measure of kindness which we are to show to others. We may think the kindness we can give is very small, so small it would never be noticed by either man or God; yet the scripture says that the giving of so small a thing as even a

cup of water is registered in heaven. This being true, no kindness is to be despised however small it may be. Even a little thing may mean much. If a man was nearly dead of hunger, a little food might preserve his life. If he was very thirsty a cup of cold water might be the means of renewing his strength. It sometimes is the small acts of kindness that bring the richest rewards and blessings. It is the little deeds of kindness that make home worthwhile, they keep the love of husband and wife warm, and between brother and sister they make bonds that will never be broken throughout this life. No kindness is too small for us to do.

The reward of kindness is certain. One may think that those kind deeds of his are forgotten, but some day he may find them again in the heart of a friend. Some time the giver of kindness will receive kindness in return and with increase. Good deeds are like good seed sown in fertile ground; they bring forth a wonderful harvest. Kindness shown to an enemy is reward-

ed by friendship; long and bitter enemies may become friends by a helpful act at the proper time. Last but not least is the reward that the giver of kindness will receive when he great redeemer shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: I was an hungered and ye gave me meat; thirsty and ye gave me drink; I was a stranger and ye took me in."

Goshen, Ind.

A PICTURE OF HELL AND DESTINATION OF THIS EIGHTH WONDER

J. C. Cline

I will venture the conjecture that it is possible that Christ will only find eight righteous souls on this earth at His second coming, as it appears that we are forgetting God just as they did in the days of Noah. So shall it be at the coming of the Son of Man, eight souls will be saved. Let us read Gen. 6:5-6, "And God saw that the wickedness of man was great in the earth, and that every im-

agination of the thoughts of his heart was only evil continually."

It repented the Lord that he made man on the earth and it grieved Him at His heart. It is this same wickedness of the people of today that is bringing this same grief upon the Lord which will cause Him to do as written in Mal. 4:1.

"For behold the day cometh that shall burn as an oven and the proud, and the gay, and all they that do wickedly shall be stubble and the day that cometh shall burn them up sayeth the Lord of hosts that it shall leave them neither root nor branch." Thes. 2:3 is a warning to us and says: let no man deceive you by any means for that day shall not come, except there come a falling away first and that man of sin be revealed the son of perdition.

Thes. 2:10 to 12. "And with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved."

"For this cause God shall send them strong delusions

that they should believe a lie that they all might be damned, who believe not the truth, but had pleasure in unrighteousness."

Rev. 20:10 "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and forever." Who are the beasts, and from whence are they? From the reading of Rev. 4:7, John the revelator describes those beasts, thus: And the first beast was like a lion and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

It is not far beyond all comprehension of the human mind as to how such an omnifarious race of people could originate and so soon degenerate from such omnipotent wisdom, knowledge and power as that of our almighty God, back to that of devils, beasts, eagles and false prophets?

How does this scripture compare with the wisdom of men of this day who are boasting over their intelli-

gence, evolution and development in educational lines which they have achieved over that of the monkey, which they confess to have been their former ancestors.

Rev. 16:13-14. "John saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles which go forth unto the kings of the earth, and of the whole world to gather them to battle of the great day of God Almighty."

And to gather them together to fight that great armed host against Almighty God, who sent out from heaven seven angels to pour out their vials of the wrath of God upon the earth, which caused poison and grievous sores upon men, which have the mark of the beast, which is the eighth wonder, and upon them which worship his image, vials of wrath when poured out on the waters of the earth, caused them to come as the blood of a dead man, and the sun was given power to scorch men with fire and great heat, and

yet they blasphemed the name of God, and they repented not, and they were made to gnaw their tongues for pain, and there was thunder and lightning and the earth was made to quake as never before, and the great city was divided into three parts, and the city of the nations fell, and every island fled away and the mountains were not found, and there fell upon men a great hail out of heaven. Every stone about the weight of a talent, and yet men blasphemed God, because of the plague of the hail, for the plague thereof was exceedingly great. (Rev. 16:1 to 21.)

—Penn Laird, Va.

CONSISTENCY

C. F. Rush

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58)

Many are willing to accept Paul's admonitions on various points, but the ones referred to above cannot be stressed too strongly as they are generally

neglected from the fact that a certain class is directly alluded to here.

Inasmuch as the Dunkard Brethren represent a specific class claiming a whole gospel, it occurs we should welcome them apostle's words more than ever: Not as some who have pretended to follow paths of truth until well along life's way then conclude as one stated to me that by changing to more fashionable ways, could reach more people in his line of business and yet serve his Master as well. I know he knew better when he said it, or never was converted. Of course he favored high estate men. Sure it is not so hard for weaklings to try to justify themselves in wrong when would-be strong, brassy leaders contend that any one is sick who can't enjoy a good movie or such like.

However on extended trips there are many inducements to act like the world and in so doing Paul's or any other writer's instruments will not be taken in to consideration. In an attempt to live up to the admonitions above given, to stand unmoved and always abound in the work of the Lord means something very different from what most even professed people care to practice.

However must be adhered to

for the accomplishment of his plan on earth. "The way of holiness; the unclean shall not pass over it: but it shall be for those: the way-faring men though fools, shall not err therein." (Isa. 35:8)

In the light of all the plain truths and commands we can all know the ways of the world are not God's ways. So it behooves all our elders, preachers and teachers to give no uncertain sound and not favor any of the abominable things of the world that we have declared ourselves independent from and go on our way rejoicing willing to live a full life in his name.

"Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13)

—Archbold, Ohio.

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BIBLE MONITOR

VOL. VI.

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NO. 3.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TEARING DOWN AND REBUILDING

Our attention is attracted by the thought of our headline because of the changes noted in passing events and daily happenings around us.

On May 9 of the past year our city was blown away by a terrific storm of the nature of a cyclone. The storm had scarcely passed until our city took on the appearance of a beehive or a torn up ant hill. The streets were alive with busy men, tugging away at tangled wires, broken beams, scattered debris and wreckage of every description.

Next we saw foundations dug out, broken walls torn down and newer, more substantial, and more elegant buildings rising on the old foundations, or the top of broken walls, replaced with more elegant masonry or more beautiful carvings and in the latest style of architecture and seeing the work progressing and even still continuing, we

said, "One generation builds for the next to tear down and rebuild."

We see this condition going on around us every day in all the affairs of men, in every calling in life, each generation, apparently is concerned almost, if not entirely, about its own needs and the means of supplying them, with little consideration of the future and its needs.

This may be well enough as it relates to the affairs of men, but we apprehend it is a very grave mistake to conclude that because the world and the affairs of men change that therefore God and his plans and work change. Some now even feel we should interpret God and his word in the light of the age in which we live. That the Bible must be interpreted in the light of present day custom and habit where it differs from past custom and habit. In short, the idea seems to be that, while in the past, the world was shocked and awe-stricken to see Christians en-

gaging in certain pastimes, games, amusements and entertainments, and visiting questionable places, yet, since these customs have now become so general, so many Christians (?) partake and engage in them, that therefore we must put a different interpretation upon the Bible from what the fathers did in order to make it respectable and Biblical for Christians to indulge in many things without question or shame that formerly were considered quite out of place and unbecoming for Christians. Hence the prevalence of theater-going, movies, dancing, card parties, hair bobbing, cantatas, musicales, plays, games and such like, so freely and so unblushingly engaged in by those who call themselves Christians.

Then too, an idea obtains in the mind of some that in taking a stand against the worldliness in the church, which we were powerless to remove, and rebuilding "on the foundation of the apostles and prophets, Christ Jesus", as did our fathers, we are tearing down what we built up. This is a mistaken idea however, for we did not help to build this modern worldliness into the church from which we have withdrawn fellowship. It was built into the church over our protest, and since we cannot re-

move it, can not purge out the leaven of worldliness, our only alternative was to hang on in a vain hope of reform, or cut loose and go back to the foundation and rebuild. This we are endeavoring to do, rebuild on the old foundation. And we invite all loyal and faithful members to unite with us, and in a short period of time, under the direction of the Master-builder we shall have an imposing structure, adorned and embellished with all the Christian graces that characterize the church as the bride of Christ, the elect of God, without this modern worldliness by which the church is desecrated and made "spotted and wrinkled".

Then again, there are some elders, who are earnestly and conscientiously striving with a fair degree of success to hold their congregations in line with what the church formerly stood for, and for which many decisions of Conference still stand, but which decisions are utterly ignored by many, mainly of the dominant class in the church. This condition has caused and developed a divided state of the church and created a breach which can never be removed, hence the fate of a kingdom divided against itself has resulted.

These faithful elders may

succeed fairly well for a time but must eventually give up the fight, for the opposing forces will gradually grow stronger and stronger until all power of restraint and control will be futile and the task will be given up in hopeless despair.

May these loyal elders and faithful members be able to see the fate that awaits them, and decide to act **now** and fall back on the old foundation and help us rebuild the church of our fathers, the temple of God, the house of the Lord.

NOT NEGLECTING

There are many people making profession of religion these days, as has been the case through the centuries since soon after the time of Christ. Often we are made to wonder what it all amounts to, for to profess, and fail to obey, does not profit; it is the doer of the Father's will who has the promise of salvation, not the one who professes to believe it and fails to do it. The doers of the law, not the hearers, shall be justified.

And the particular phase of the neglect has been impressing itself on us of late. Paul wrote to the church members that they should not neglect the assembling of themselves together, as the manner of some was even as early as his time. What were their excuses

then? Were they different from those of the church members of our day? And were they different from those of the men who excused themselves from the wedding supper? They were probably just the same as those heard today from those who do neglect coming together for worship. The family or business seem more important than all else. But will the result be different from what Christ said it would be when he was here? We think not. Like causes are sure to bring like results; and in nothing is this more true than in religious matters. We have known through the years many who were very good people, apparently; and they were anxious to be thought so. Their names were on the church roll; they belonged to the various societies of the church; they gave to support the preacher. But

"But" and "if" are two hard words to avoid. So here. **But** these people, these church members, did neglect the assembling of themselves together, very often; and when they did not entirely neglect it, they were late at services. How annoying it is to have some come in Sunday after Sunday after the services have begun. They interrupt by their coming in late; and then they hold up the services while they talk

with those who sit next to them. Have any of us failed to know such people? Almost never on time at the Lord's house, but prompt for business or pleasure!

In what respect do these persons differ from the foolish virgins of the Lord's parable? True, there is no one inside the church who has the right to say when the door shall be shut and admission refused to the ones who come after it is shut. But in both cases a lack of preparation at the proper time is shown. Those of today and those of long ago alike failed to be ready when their Lord came. Have we any reason to believe that the penalty in one case will be different from what it is in the other? The promise is to those whom the Lord finds watching when he comes.

The wise man said there is a time for everything under the sun. We can apply that saying to the matter under discussion. There is a time to prepare for service, and there is a time to be at the service. There is a time when it is too late to prepare, and there is a time when it is too late to go. The Lord does not change his times or seasons to suit the carelessness or laziness of man. Let us think on these things.

But we do not wish to look at this matter merely from the standpoint of duty: there is

more than that in it for each of us. The Psalmist said he was glad when the people said, Let us go up to the house of the Lord. It is a blessed thing to do, the right thing, and one that surely will bring blessing upon those who go to worship. This holds especially true when we can meet with those of the same faith. Why does so small a percentage of church members, who are located convenient to their church, make a business of going to church even once on Sunday?

There are sins of neglect: we neglect the things we should do, that we must do, if we are to have a right to claim the promises. All things commanded are necessary; and how shall we escape if we neglect so great salvation? The neglects of the Christian professors are the main cause that so many remain away from Christ. We must show that our religion is a vital thing to us, if we would win others to accept it.

Our neglecting the things commanded in the New Testament injures not only ourselves, but our neighbors. If we live right and teach right, we may be bold to claim the promises: we save not only ourselves, but those who come under our influence. We are as watchmen set upon the walls of a city. On the outside is the enemy, and he is powerful. Un-

less we give warning to those asleep inside the city, it will be taken by the enemy, the people will be destroyed, and we shall be held accountable for their loss.

I SHALL BE SATISFIED

J. H. Crofford

Naturally man is inclined to be discontented or dissatisfied with his surroundings and position in life. His aspirations and ambitions run high; he is forever looking for and expecting something higher, either for wealth or a position of honor, that he may be classed among the famous. If you carefully consider, can you think of a single person who is perfectly satisfied? What would a man be without an ambition?

This world with its various industries furnishes employment for a great portion of the masses, both physical and mental. Many through force of circumstances accept positions for the time being at the bottom of the ladder, but their ambition is to climb higher, and they will do so even to the downing of their next door neighbor or best friend.

When we consider government affairs, we encounter the same conditions, many positions, some petty with no re-

muneration; others somewhat more important with fairly remunerative salaries; and still others of high honor and lucrative income. The positions vary from those of servants to those of executives and authority. The township and borough officials are looking for county offices, and the county office holders are desiring state positions, and state officials are asking to United States offices, never satisfied.

The story is told of a man, who conceived the discontented state of the mind of man, who, to confirm his conclusion, advertised to give his farm to the man who could give evidence of being perfectly satisfied with his circumstances. In answer to the ad one after another came to claim the farm, but, when they were questioned by the owner of the farm as to why they wanted it, they all without exception betrayed a dissatisfied feeling with their circumstances. Such is the state of man carnally, never satisfied, ever desiring more of this world's goods and popularity. These are our worldly natures pertaining to the things of the world. If you are holding a lucrative position some person, not so favorably situated is after your job. Why? Because as far as worldly matters are concerned he has nothing higher to look

to than gratifying self.

The mechanic in his shop is dissatisfied; the governor in his executive position is dissatisfied; the president in his chair is dissatisfied; the king on his throne is dissatisfied. David was dissatisfied. The

general is dissatisfied with his visitors. After Napoleon conquered the world, he wept because there were no other worlds to conquer. Thus we see how we are led by our ambitions, and there is no haven for the seekers after carnal things only. We are not condemning those of the kingdom of this world for aspiring to the best that kingdom has in store, but there is another side to life where, in seeking after our own best interests, we will consider the welfare of our fellow creature; where the cross which we must bear is, the denying of self and looking to the welfare of others, "bearing one another's," "in honor preferring one another."

There is a possibility of us getting into the nominal church with that same selfish spirit for forging to the front that we had in the kingdom of the world, and how many we see who have it; determined to stand at the head, to hold the leadership or highest position in a congregation to the trampling down of others better qualified. The spirit of

Lucifer was, "I will be like the most high."

The true christian is ambitious to take advantage of every opportunity to do anything which may be rendering service to the Master—not working for a name and the highest place in the church to the tearing down and hindering of others, wherein only is contentment, but never satisfied in this life because of our inability to attain to the perfection of the Master. I shall be satisfied only after a life spent in His service with a heart filled with love for Him and an eye single to His service, where I can say like David: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Then my ambitions will have reached their goal; my pound will have gained five other pounds and I will have "authority over five cities." If my neighbors five pounds will have "gained ten pounds" and he has authority over ten cities, there will be no enjoying or striving for his position; that for which I labored will have been attained, and with a heart full of love I shall be like Him. I shall be satisfied.

Martinsburg, Pa.

TO THE DEAR READERS OF THE MONITOR

In as much as we are few in numbers, and isolated, I would suggest that we bunch up more closely. We are located here in Anderson, McDonald County, Missouri, the very heart of the strawberry, grape, apple, tomato and cucumber country. Anderson is a clean little town, of about 1200 souls with three churches, M. E., Christian and Baptist, and room for a Dunkard Brethren church.

The land is very reasonable as yet, and the people here seem very much interested in locating good Christian people. **And, invite us here.** A few only know of the Dunkard Brethren, so I believe if a few good brethren would locate here with us we could do much for our Lord. I see the finest opportunity here to make a comfortable home while in this world. **I want a good brother and sister now** to locate here in town with us and take part in the poultry industry. I will furnish.

I have no land to sell; but we have a land man here that I believe is honorable in his dealings and has been here almost his entire life and will give one-half his commission of all the sales he makes to the Brethren for a church

building here in town.

Now a few words regarding the church. About 38 years ago I became interested in the Dunkard church. I called Bro. P. W. Rightsman then of Ne-vare, Kansas, to baptize wife and myself, and it was not long until we organized a Dunkard church in our home with 17 members with Bro. Geo. Studebaker and Bro. David Slodwer present. Next, I was sent to Roanoke, La., by Bro. Lemuel Hillery, to Bro. Samuel Sutter and with his (Sutter's) help and the kindness of the General Mission Board, we built a church house at this mission point, and Bro. Simon Honberger was the first Missionary there. Next move we took a colony of 21 members to Alvin, Texas, here we organized the Alvin church in our house with 17 members present, 4 having gone back to Oklahoma, Bro. Simon Honberger and Bro. Henry Brubaker elders present. Our next experience was at Peace Valley, Missouri. Here we were unknown; but soon Bro. Lemuel Hillery joined us and it was not long until we organized with 17 members in our home, with Bro. Lemuel Hillery and Bro. G. W. Dove present.

The Alvin church was moved to Manvel. Here we built a church house, also one in

Peace Valley and next in Cabool, Missouri. Since leaving Cabool we have been silent.

Now, since the Church of the Brethren is having the world to dominate here in allowing crackers and cheese for the Lnrds' Supper, sleeveless dresses, cut as low and down and as high up as the law will allow, and bobbed hair, and shaved necks, we conclude to take a step forward and unite again with the Dunkard Brethren.

Now as we are on doubly borrowed time, our prayer is thae the Church will be faithful until Jesus comes and takes her home to the merciful Father.

If I have interested any isolated brethren, write to me and ask any question and I will answer.

Fraternally,
J. J. Wassam,
Anderson, Mo.

OBITUARY.

Sarah A. Van Dyke nee Cullen, was born in Woodford County, Ill., July 28, 1860. Passed away Jan. 1, 1928, at her home in Newberg, Ore. Age 67 years 5 months 4 days. She attended school at Mt. Morris, Ill. and taught t here some years. She came to Gage County, Neb., with her parents, and taught school until 1891. when

on March 5 she was united in marriage to S. P. Van Dyke at her home. When they moved to Coose County, Ore., where they lived seven years, and came to Newburg in 1906, where she has since lived.

She united with the church about the age of 16. She cultivated her native ability and became a superior Sunday school worker and Bible teacher. She had a great concern for the kingdom of Christ, and gave of her time and talent without stint,—for the work of the church. She was noted for her hospitality and for her helpful council in matters of every day life and Christian living. On a trip from coast to coast and return by auto she kept dairy of the trip which would make a book of interest to read.

In her last years she was handicapped by the weakness of her eyes, but that did not hinder her from entertaining strangers, and friends.

She leaves to mourn their loss, her husband, 6 brothers, 3 sisters and many relatives and friends.

Funeral conducted from the home January 4, 1928, by H. H. Ritter assisted by A. J. De-trick and James Harp.

Hattie Van Dyke,
315 W. 3rd St.,
Newberg, Ore.

OBITUARY.

Born March 16, 1855.

My latest sun in sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.

Oh come angel band,
Come and around me stand
Oh, bear me away on your snowy
wing
To my immortal home.
Oh, bear me away on your snowy
wings
To my immortal home.

Home At Last
Oh, the wonder, oh the rapture, the
dazzling light,
The pearly gates, the golden streets
of this home.
Jesus and all the happy ones are here,
This is heaven.
Oh, my dear children here is room
for you all,
Come, come, come.

Written for Margaret F.
Weimer as she was sinking.
January 17, 1928. Died 7 p.m.
Aged 72 years 10 months 1
day.

The subject of the above
sketch was born in Hardy now
Grant county. At the cave near
Streby, West Virginia. Where
she spent her childhood days
until at the age of nine with
her father and mother (John
and Anna C. Burgess) two
brothers and two sisters re-
moved to the farm they pur-
chased for a home near the
same place where she was

reared to maturity. And at the
age of twenty plus she was
united in marriage to Israel
Weimer. To this union were
born nine children: three boys
and six girls as follows (in
age), Mary E., Asa H., Edward
A., Lettie A., Ida G., Oscar J.,
Bessie M., Adah D. and Lulie
P., all of which reached matur-
ity. Four preceded her to the
spirit world as follows: Ed-
ward A., Bessie M., Adah D.
and Lulie P.). She united with
the German Baptist Brethren
church about the age of eight-
teen and lived a true devoted
Christian to the end. In her
care for the children she was
a true mother, never consider-
ing her own life as anything
when the children needed
care. She also mothered three
of the grandchildren and three
other children besides. And I
never knew her to have an en-
emy among all the people she
lived with. Friends every-
where. Five children living, 22
grandchildren, six grandchil-
dren dead, and two great
grandchildren living. She lived
a pure and holy life until God
saw it was enough and called
her up higher.

Israel Weimer

MYSTERIES

"But ye are a chosen gen-
eration, a royal priesthood, an
holy nation, a peculiar peo-
ple" (1 Peter 2:9). Here Peter

made a wonderful statement; and to have this a real thing in our minds and hearts we must be established in Christ Jesus as the apostles were.

Now we hear remarks like this: Why are our churches so empty? Why do we have so few converts at our revivals? Why don't the young people take a greater interest in church work?

To me these questions of to-day seem to have a satisfactory answer in that the church is more worldly than she was then. She has lost some of her lofty positions.

Now consider the mystery of today. In Rev. 17:1-6 we read of a woman, and a different woman from that of Rev. 12:1-6. The woman in chapter seventeen was at work before Christ's time. This woman is rich; she is in want of nothing. She is arrayed in purple and scarlet, decked in gold, precious stones and pearls, and has a golden cup in her hand. But what is in that cup? With that golden cup she entices her prey, and many take a sip.

These are unpleasant things, but let us look at a few of them kindly. For instance, brethren shaving their beards and cutting the hair as they do today are sipping at the cup. Brethren wearing plain vests and civilian coats appear to be

drinking of the cup.

Again if it is an abomination for a woman to wear men's clothing, I would think it is wrong for a man to wear a woman's face (Deut. 22:5). This woman was gorgeously dressed. Gold, silver, precious stones, pearls, fine linens, silks, wool and all manner of vessels of ivory and precious wood, brass, iron, and marble are mentioned in Rev. 18.

Now most of this with which the woman enticed the world is in a good many of our churches, and is taking root where it is not wanted by a good many of our brethren and sisters. And this makes the church like the world. Where is her holy priesthood, generally speaking? What inducements has the church to offer to the world?

The church mingling in national and international church affairs would not be so easy if the church were where she was when I was a boy. Christ says: "Take up your cross and follow me." He did not mean that anyone should decorate the cross with this woman's riches. Paul writes in 2 Cor. 6:14-18 that we should not be unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? Come out from among them and be ye separate, saith the Lord, and

touch not the unclean thing: and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty. Hear God's conclusion in Eccles. 12:13 and his promise in Rev. 22:14.

H. H. Keller, Ephrata, Pa.
—Reprinted by Permission.

BUT THEY SAID

J. F. Britton

“Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also I set watchmen over you, saying, hearken to the sound of the trumpet. But they said, we will not hearken.” (Jer. 6:16-17).

The reader should note, that “not” in a little word, with a big meaning, and far-reaching consequences. “Not” is a negative, denoting disobedience and rebellion. “Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” (1 Sam. 15:22-

23) Hence King Saul was dethroned because he refused to do what the Lord told him to do. And by reason of our refusal to observe and to do, “All things whatsoever Jesus has commanded us.” (Matt. 28:20) Will we not also be rejected for our disobedience?

“But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.” (Luke 11:42) “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.” (Jas. 3:17) And as the record shows that Israel was prone to go, counter to God's will. With the general trend of the church today, are we not forced to conclude that history is repeating itself in our day and time. With an open Bible and all our possibilities for knowledge, the Church seems to be in a mad rush on the broad road of ruin.

The writer heard a prominent leader of the Brethren church, standing in the pulpit, say that the decisions of Annual Meeting, were **not** to be considered **mandatory** or **obligatory**, only **advisory**. Such a statement is psychologically preposterous. We could make an equal statement and say that God does not **compel** people to go to heaven or hell.

BIBLE MONITOR

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With our volitional faculties, or the endowments created in us we are responsible for our own future destination. Hence, the speculative theory, that God is love, and that he would not create anyone and then send them to hell, is without sense or reason. If people go to hell, it is because they refuse to walk in the way that leads to heaven.

And as we are living in a crooked and perverse age, and amidst many so-called ways, God is calling to us through his Word saying, "Stand ye in the ways, and see and ask for the old paths, where is the good way. and walk therein,

and ye shall find rest for your souls." And Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39)

It seems it is today, as it today, as it was in the days of Jeremiah, many of our modern pedagogues and leaders are saying we are living in an enlightened and advanced age, hence we do not have to be tied down, and be controlled by old foggyish ideas, therefore we will not walk, in those old restrictive ways.

No wonder Paul wrote saying, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." (2 Cor. 4:1-5)

Psychologically speaking.

the whole matter of our salvation, resolves itself in the exhortation of our text, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." That is God's way which is the good way, and there is no other safe way but his way.

The good old way that leads to God,
Which saints in every age have trod,
Was Christ alone, they saw his day,
And him pursued, the good old way.

Should foes and fears on every hand,
Thick as the leaves in autumn stand,
Still forward press, the day is yours;
The good old way the crown secures.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (Jas. 1:21)

Reader, is it wise, is it reasonable, that we should refuse to walk in God's way, and to observe his precepts and principles, when he offers us eternal life, and rest to our souls?

What more can he say than to you he hath said,—

That soul that on Jesus hath leaned for repose,

That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake.

—Vienna, Va.

NEW YEARS EVENING INFLUENCES

Sarah E. Yontz

This one characteristic is something we all possess. It matters not how wicked or how righteous, how rich or how poor, wherever we go we are not neutral, our influence either goes out for good or bad. We must remember the Bible teaches in Matt. 6:24 that we must be on one side or the other, that we cannot serve two masters, etc., for our influence will surely go out for one or the other. Also in Matt. 12:30 Jesus says he that is not with me is against me and he that gathereth not with me scattereth abroad, showing us plainly there is only two ways and our influence is for or against. So it is in the church. We must witness for her by our influence and it sometimes must be by words as well as actions. I believe someone has said "silence is golden". Not always. "Silence gives consent" too, sometimes to evil. I heard a remark not long ago about influencing others to come to Christ and the church. This is the remark: "I'll not influence either way." Would Christ approve of this? I think not. If our church is worth anything, tes-

tify for it. How great it would be if we would be so filled with the Holy Spirit that our actions and words, expressions and life would influence others to accept the same as the Psalmist said: "My cup runneth over". Let our joy run over others. We must not think we can live around others even to just meet them and not influence either way for it is bound to. Perhaps the first word with a cheery greeting or a sarcastic grouchy look each will bear its mark on the other individual.

Oh, it is a terrible power that you and I have, this power of influence and it clings to us, we cannot shake it off. It is born with us, it has grown with our growth and strengthened with our strength. It speaks, it walks, it moves. It is powerful in every look in our eye, in every word, in every act, as we do not live to ourselves. We must either give a light to illumine or a tempest to destroy. Dear reader, this applies to each one of us. None are exempt. Your sphere may be contracted, our influence small, but both we have, which way will influence in this New Year and our future life? Let us try the most we ever have to witness for Christ. It is said six young men left a community

one time, and the mother of one gave him a small pocket Testament, saying, when ever you hear a church bell think of the love that prompted this gift. In their wild career, one Sabbath morning he heard a church bell and these thoughts came to im. He could not resist. His comrades first made fun of him, but he went to church. They finally went with him resulting in a changed life for them. It was the mother's influence, and second this one boy's over the others and who knows where it will end. So with us. Like a pebble thrown into the water watch how the circles grow larger, broadening out farther and farther. So with our influence either good or bad.

Another incident of a father, that it seemed couldn't pray audibly, so went to his granary daily and there poured out his heart to God, and one of the heaviest burdens was for a wayward son. He always had a clean board he knelt on. This son watched him through a knot hole and also heard his supplications for him. He became so angry that as soon as his father left the granary he took the board hid it in the top of the barn and left home. But he didn't leave his father's influence at home. He stayed away for

years and lived a sinful life but this influence gnawed at his heart till finally he yielded and went home to beg his father's pardon, but to his sorrow his father had gone to his heavenly home and couldn't hear his sobs and grief. He went to the top of the barn. There was his father's prayer board where he had put it and his grief was unspeakable. His father's influence was still living even though he was dead and yet brought his wayward son to

Christ.

I hope we may all watch our influence more closely as some one might try and follow us even though we may not think so, and for our influence to be a success we must continually ask our Heavenly Father for help. Though we become weak and discouraged at times and must try ever so often, may we stay right by it till he says enough.

—Route 2,
Topeka, Ind.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

My Old Bible.

Though the cover is worn,
And the pages are torn,
And though places bear traces of
tears,
Yet more precious than gold
Is this book, worn and old,
That can shatter and scatter my
tears.

When I prayerfully look
In the precious old book,
Many pleasures and treasures I see,
Many tokens of love
From the Father above,
Who is nearest and dearest to me.

This old book is my guide;
'Tis a friend by my side,—
It will lighten and brighten my way
And each promise I find
Sooths and gladdens my mind
As I read it and heed it today.

To this book I will cling,
Of its worth I will sing,
Though great losses and crosses be
mine;
For I cannot despair,
Though surrounded by care,
While possessing this blessing di-
vine.

—Edmund Phillifant in
Bible Society Record.

Ezekiel.

The book is divided by Ha-
vernick into nine sections,
and it seems probable that
the arrangement was made by
Ezekiel himself.

1. Ezekiel's call to the pro-
phetic office, ch. 1-3:21. Here
God appears in a cloud, and

from between the cherubim gives the prophet a commission, shows him a roll inscribed with prophetic characters, and bids him eat it, that it, digest its contents.

2. Predictions and symbolical representations, foretelling the approaching destruction of Judah and Jerusalem, 3:22-27. The 390 years of Israel's defection, and the forty years during which Judah had been specially rebellious, are set forth in the typical siege of chap. 4. The three fold judgments of pestilence, sword and dispersion, are set forth by the symbolical representations of chap. 5.

3. Visions presented to the prophet a year and two months later than the former, in which is shown the temple polluted by the worship of Thammuz (afterwards Adonis); the worshippers turning, like Persian idolators, to the east; the consequent judgment on Jerusalem and the priests, a few faithful being marked for exemption (ch. 9); and closing with promises of happier times and a purer worship, 8-11. * * *

4. Specific reproofs and warnings, 12-19. Here he shows the captives by two signs (12) what was to be the fate of the people: expos-

es the false prophets, who at Jerusalem and at Babylon (Jer. 23:16; 29:8) spoke of peace and rest (13:18), repeats his threatenings to some elders who had visited him in the hope of getting something from him that might contradict Jeremiah (14); sets forth Israel as a fruitless vine (15), and as an adulteress (16). "He shows by one eagle (Nebuchadnezzar), who had taken away the top of the cedar (Jehoiakim), and by another eagle (Pharaoh), to whom the vine that was left (Zedekiah), was turning, the uprooting of the whole; and, digresses to upbraid Zedekiah for the oath which he was now breaking (compare v. 15 with 2 Chron. 36:13), he predicts the replanning and flourishing of the whole under Messiah, the Branch" (17) (Leifchild). He shows that this suffering is the consequence of their own acts (18), and not only the acts of their fathers.

5. Another series of warnings, given about a year later, when Zedekiah had revolted to Egypt: Zedekiah to be overthrown, Jehoiakim to be raised (21:26; see 17:15), and all future changes preparing

for Christ. 20-23.

6. Predictions uttered two years and five months later, on the very day when the siege of Jerusalem commenced (24:1; compare 2 Kings 25:1), announcing its complete overthrow, 24. His own wife was removed on that day; he weeps not, as a sign to them that the fall of Jerusalem would be to them a hardening calamity, leaving no time or opportunity for mourning.

7. Predictions against foreign nations, 25-32, extending over a period of three years, during which time Jerusalem was besieged, and no prophecy was delivered against Israel; see 24:27. The speedy accomplishment of many of these predictions, besides giving evidence to all ages of the truth of Scripture, assured the Israelites of the certain accomplishment of the rest.

8. His predictions concerning Israel renewed; the promised sign (a refugee from Jerusalem) having come (compare 24:26 and 33:21). Exhortations to repentance; a prophecy against Edom; the triumph of Israel and the progress of the Kingdom of God on earth foretold, 33-39.

9. Symbolic representations of Messianic times; the gran-

deur and beauty of the new city and temple, 40-48.

These closing chapters are confessedly obscure. Some regard them as descriptive of what Solomon's temple was; others of what the second temple should be; and others, still, of a glorious building hereafter to be reared. From the description itself, from the analogous language of the last chapters of Revelation, and from the general tenor of prophetic language, the whole is deemed by most authorities * * * to be descriptive of the vastness, glory, and certain prosperity of the kingdom of God. — Angus' Bible Handbook

Israel In Captivity.

It is a far sweep of the thought from Israel in bondage in Egypt to Israel in captivity in Babylon. The time is long, eight centuries. The distance is long, eight hundred miles. There were crowded into those years some of the most remarkable events of all time. We can see the course of the nation from our distant view as those involved in it could not. We see it in the periods of exaltation, with its rulers among the greatest of all history, and we see it struggling to maintain an existence.

We see it finally tottering to its fall, and yet under the divine promise of a return to the land from which it was forcibly taken, a promise that was permanently fixed in the minds of the Jewish captives, and kept their hopes alive during their long years of exile. * * *

The removal of a nation from its country and the breaking up of a government are counted a terrible calamity, but the only possible way to save the nation in question was to destroy it. Broken as Judah was by Babylon, the people came to realize that the God of heaven rules in the affairs of men. Hundreds of miles away from their former homes and their own country, they were able to contract what they had been with what they were, and could weigh and measure the causes of their removal from their own land. Their condition in Babylon was by no means the worst imaginable. Contrasted with the condition of the Israelites under their cruel Egyptian taskmasters, the captivity in Babylon was a veritable joy. They were not in slavery. With Judah it was expatriation and not servitude. The Jews' great-

est affliction was in their separation from the sacred mount in Jerusalem, which had been from time almost immemorial the center of their religious system and life. The temple had been divinely ordered and had been accepted by Jehovah. In it were the altars, the ark of the covenant and all the other sacred furnishings. Some of the Jews, if not all, remembered that God had promised to hear the prayers of the faithful if they should pray with their faces toward Jerusalem. It was a source of comfort to God's true Israel that to them in captivity he would be as a little sanctuary in all places where they might be scattered. (Ezek. 11:16)

Not only were the Jews free from bondage, but they had also the privileges of engaging in business and of social advancement. * * *

Wordsworth says, "Many and great were the benefits which, under God's good providence, the Hebrew church derived from the seventy years' captivity. They had learned there, by a severe and holy discipline, that the God of Israel was not a mere local deity like those of the heathen. They had felt his presence cheering

them as they hung their harps on the willows of the waters of Babylon, and in their wanderings through the more than a hundred twenty provinces of the Persian Empire, and they had thus been rescued from the serious slavery of mere external forms; they had been purified from idolatry, and had been elevated to a more spiritual communing with God. The open windows of Daniel, looking toward Jerusalem, were, indeed, an evidence of his love for the land of his forefathers, and for the appointed ministers of the temple; but they were like the door opened in the Apocalypse (Rev. 4:1); they were an avenue to a holier vista, which opens upward even to the inner sanctuary of the heavenly Zion, and by which the devout soul communes in prayer with the Invisible, who is enshrined in glory there." — David S. Warner in Arnold's S. S. Lesson Commentary, 1917

But one paper on Isaiah (see Monitor for December 15) received at this writing; and but one answer to the question "Why study the Old Testament?" (See Monitor for December 1) May we not hear from others? Do not hesitate because you may not be a member of the B. R. C. I believe you will find these exercises both pleasant and profitable to yourself, and they may be interesting and helpful

to others. Don't bury your talent (Matt. 25:25, 29).

In "Isaiah (written exercise)" 9th line for "war" read woe.

Mail papers to my address, Cerro Gordo, Illinois.

An Awkward Blunder was made in assigning the Daily Readings for January 17 and 18, Jeremiah's letter to the captives in Babylon being cut in two. Let us turn back and reread chapter 29. Question: With which verse does the chapter begin and with which does it end?

TIME AND STEWARDSHIP

F. B. Surbey

At this season, especially, we are reminded that time waits for no man. Another year is gone. It doesn't seem long since Jan. 1, 1927. Ten years of our life, or even the time since we were children, has passed away quite rapidly. Time in a sense is what life is made of, and is therefore very valuable. Again it is valuable because it is a gift from God. The largest sum of money can not buy the smallest fragment of time. Two stanzas of poetry that have been handed down to us, suggest the value of time:

"I have only just a minute,
Only sixty seconds in it,
Forced upon me—can't refuse it
Didn't seek it, didn't choose it.
But it's up to me to use it.

I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it."

"And the little moments,
Humble though they be,
Make the mighty ages
Of Eternity."

These stanzas suggest the value of time through the opportunities it brings to us and through the responsibilities it places upon us. The opportunities of 1927 are gone forever. We can no more lay hold on them. We are responsible for the manner in which we spent the year.

As we think of the word, "time", as it spans the ages from the tiny moment to an endless eternity, and then place on the one side of it opportunity, and on the other side responsibility, we can not help but think seriously of "stewardship". We are stewards of the time God has given us. How have we used it in the past? How much of the year just past, have we used in the development of the devotional life, which prepares us for service? How much of the year did we then spend in Christian service?

If we could total all the hours of each individual member of the Dunkard Brethren church, or of all the members combined, that were spent in

prayer, Bible study, meditation, and worship; what would the total be? How would it compare with the time we squandered in idleness, procrastination, or pleasure seeking? Would the record show the relative merits and demerits of the things engaged in, or would it only reveal which of these are foremost in our minds and hearts?

History tells us that there were people of the past who, by improving their leisure moments, secured a good education, learned a good trade, prepared themselves for successful business managers, thought out new and valuable inventions, and thus made themselves useful and successful in the business world. Others have read the entire Bible a number of times and committed portions of it, wrote books that develop moral and Christian character, and composed many of our sacred hymns. What shall we accomplish in 1928 in a spiritual way by the proper stewardship of time? God has given us the time and our several talents, and the command is "occupy till I come."

We need not make any so-called "New Year's Resolutions" to be successful in our spiritual accomplishments for 1928. All we need to do is to

note the example in the life of Jesus, and obey the commandments. The lawyer's answer to his own question in Luke 10:27 covers the commandments in a general way: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and withall thy strength, and with all thy mind; and thy neighbor as thyself." We want to refer, however, to a few other scriptures that will help us in our stewardship of time. Mark 1:35: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think** on these things."

Psa. 1:2, "But his delight is in the law of Lord; and in his law doth he meditate day and night." Matt. 6:19-21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves **treasures in heaven,**

where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where yur treasure is, there will your heart be also." Matt. 6:34, "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." Matt. 10:42, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The wise man said, in referring to the things of this world, that occupy so much of our time, "Vanity of vanities, saith the preacher: all is vanity." The poet in the familiar old song says:

Oh, what shall it profit thee, brother,
Houses and acres so broad?
No title to mansions of glory eternal,
And none to the city of God.

Oh, what shall it profit thee, brother,
Friendships to share and to make?
And know not the friendship of Jesus,
the Savior,
Of Jesus who died for thy sake?

Oh, what shall it profit thee, brother,
Earthly ambition and fame?
If Christ in the life-book of glory
eternal,
Had never recorded thy name?

What will our life-book re-

cord, on the clean sheet of 1928, show at the close of the year? What effect will the proper stewardship of our time in 1928 have, in the making of our individual lives, and in the promotion of God's kingdom through the various avenues of the Dunkard Brethren church?

—North Canton, Ohio.

To the Bible Monitor.

Dear Readers:

After reading the Monitor of January 1, I was made to wonder in reading brother J. H. Crofford's article on the origin of the devil why we want to find out the origin of the devil when we know there is a devil? It seems to me we might as well try to find the origin of God.

I have read and reread and studied all the prophets and can not find the origin of the devil in them. The prophecy referred to in Isaiah was spoken directly against Babylon that exalted kingdom which God would bring down to hell. This prophecy has been so literally fulfilled that it stands as a living witness for all time. Read all of Isaiah 13 and 14 and Rev. 18. The prophecy referred to in Ezekial is direct

against Tyrus and has no reference to that in Isaiah except that God said he would bring Nebuchadnezzar (or Lucifer) against Tyrus to throw him down and bring him to the pit which was fulfilled to the letter. God created both these powerful kingdoms and he also threw them down and left them a witness in the earth for all generations. Read Ezekial 28:11-19.

I know there is a God for I see the evidence in the heavens above and in the earth and in every breeze that blows and I know his spirit operates on the heart of man to lead him to everything that is pure and good and just and holy to make the physical man happy, healthy and peaceful to bring him to mature death. And I know there is a devil and that his spirit operates on the heart of man to lead him to everything that is vile and degrading and sinful, adultery, fornication, uncleanness, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like, which bring trouble, unhappiness and disease to the physical man to hasten immature death. He brought death in the world to the physical

man and now tries to bring
eternal death on everyone.
Also read Ezekiel 27.

Israel Weimer,
Streby, W. Va.

NOTICE.

We still have on hand a supply of the Brethrens' Card. You can tell your friends about us by slipping one in the envelope when you write to them.

Ten cents a dozen or 50c per hundred while they last.

THE SHELF BEHIND THE DOOR

When first I came to Jesus,
With my load of guilt and sin,

I asked him to forgive me
And he freely took me in.
He cleansed my soul from idols,

And filled my soul with joy,
And gave me peace and happiness

That satan can't destroy.

But e'er I found this peace of mind

And made my soul secure,
The father of lies, he came along,

And whispered in my ear,
"These idols that you love so well

You need not give them o'er
Just put them on that little

shelf

That's in behind the door".

There's many people of today
Profess to love their Lord;
They say they are doing all
his will,

And trusting in his word,
But yet, they're always grum-
bling,

Do you know the reason
why?

'Tis because they have some
idols

They're keeping on the sly.

Some love the filthy weed you
know,

And som the social glass;
Some say they'd rather dance
than eat,

Some idolize their dress.
But e'er they get their hearts
set right,

They cast the conflict o'er
And put it on the little shelf
That's in behind the door.

Ah, careless hardened sinner,
Just mind what you're
about,

The time is surely coming
When your sin will find you
out.

When before God's throne you
stand,

And all your chance is o'er,
He'll point to that little shelf
That's in behind the door.

Oh, how the gospel charit
Would go dashing through

the land,
Oh, how the Christian soldiers
Would fight at God's com-
mand;

Oh, how the gospel message
Would spread from shore to
shore,

If 'twere not for that little
shelf

That's in behind the door.

The shelf behind the door,
The shelf behind the door,
Tear it down, throw it out,
Don't use it any more,
For Jesus wants his palace
clean

From ceiling to the floor.
He even wants the corners
clean

Just in behind the door.

—Selected.

Coon River Dunkard Brethren church met in business meeting Dec. 27, 1927. A brief summary of the years work was taken, and plans made for the new. Church and S. S. officers were elected. Other various lines of church activities were outlined and reorganized.

Closing with a free will offering for the Evangelization and Organization Board.

We have met with some discouragement, but God's grace has been sufficient for our every need. Rejoicing that we have grown in number, and are striving to attain to a higher standard of Christian living. We held services in the

different homes until a good brother and sister opened their home for an indefinite time.

Upon several occasions we were favored with the presence of ministers of the Church of the Brethren, who gave us some gospel truths which were highly appreciated.

We have had some serious sickness among our little band, however thru the goodness of an Alwise Providence all are with us yet. Among the afflicted was our only minister and Elder, Bro. E. D. Fiscel, who spent some time at the sanitarium at Nevada, Ia. During his absence we met regularly for S. S. and praise and prayer service to follow. Our Sisters Mission Circle meets in all-day meeting on Wednesday of each week and thru this medium are able to be a help along charitable lines. May the Holy Spirit direct each one so that all we do may be done to the honor and glory of God.

Elizabeth Erb, Yale, Iowa.

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BIBLE MONITOR

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

DISCIPLINE OR DENUNCIATION

In order to preserve the unity and identity of an institution, certain methods in the way of government must be resorted to. The church, as such institution, is no exception. So that in order to preserve the unity, purity and identity of the church, some sort of method in the way of government, with the unity, purity and identity of the church as its aim must be resorted to.

All recognize the correctness of this statement, but all are not agreed as to the method to be used. All are agreed too, as to the loss of spirituality so prevalent among those who profess to be the children of God in our day.

Some feel the old time discipline of the past, by which the church was kept comparatively pure, was too rigid. So, this method has been outlawed and relegated to the past; and,

as a consequence the churches have retrograded and fallen from former purity and power, and spirituality is at a low standard.

Seeing this condition of things, many, seeing the need of something, and not willing to reestablish discipline as a corrective, have resorted to denunciation. This is especially true of modern evangelists. Just now a noted evangelist in a recent sermon in our city used the most scathing denunciation of modern sins of which many of his people are guilty.

But what of it? What reform may be expected so long as the church winks at those sins and holds in fellowship those who are guilty? Which is better, to say to the guilty, "you can not hold your membership unless you clean up," or to denounce them unmercifully in the strongest terms at our command?

Here are a few of this evangelist's statements: "A fellow

who is profane ought to have his mouth soaked with lye over night and scrubbed with carbolic acid next morning. Adultery is adultery in God's dictionary. You can call it affinity, soulmating or trial marriage but you can't fool God.

"One big cause of immorality in America is the immodest dress of girls and women.

"If you don't believe it, go down and listen to the stories of fallen girls in the police courts. Too many girls are walking temptations every time they appear on the streets. Many modern dresses remind me of a winter day. They begin too late, and end too early. I want to remind you women that the biggest fight many a man is making is the battle to keep heart and mind clean and pure, and it's a mighty problem when girls trot the streets half dressed?"

Now is it wrong to denounce these sins and these sinners? I think not. But what will such preaching amount to so long as such sinners are held in fellowship in the churches? What can we expect of the world when Christians (?) are guilty of these sins?

Did anyone ever know church members to be reformed by such preaching? Can the reader name one concrete ex-

ample? Then what can be expected of the unconverted? Will they heed such preaching when the church folks are unmoved by it?

If such preaching were pointed and direct it might accomplish some good but by the time it is diffused and divided up among so many in the audience it becomes so diluted that no one feels the force of it. Indeed, it seems the preacher doesn't expect them to. For if he really means it to be effective and produce results, he would be found advocating some method of discipline that would act as a restraint and make his preaching effective.

If, instead of this wholesale denunciation, we had a few more Samuels who would say, "Thou art the man," or a few more John the Baptists who would say, "Oh, ye generation of vipers", or a few more Pauls who would say, "Oh, thou full of all subtilty, thou child of the devil," or a few modern evangelists who would say, "Oh, you profane men and fashionable women, how can you escape the damnation of hell? or how can you gambling churchmen and dancing church women expect to go to heaven?", something would be doing in the camp.

THE WAY TO HEAVEN

James F. Petry

John 14:6, Jesus says, "I am the way, the truth and the life, no man cometh unto the Father, but by me." (John 14:1) "Let not your heart be troubled, ye believe in God, believe also in me."

It is through faith and works or obedience that we may receive the crown of life.

(James 2:17) "Even so faith if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show you my faith by my works." (James 2:26) "For as the body without the Spirit is dead, so faith without works is dead also." So when Jesus said, (John 14:6) I am the way, the truth and the life. No man cometh unto the Father, but by me, he simply meant by my teaching or by doing my commandments the first and great commandment.

(Matt. 22:37) "Jesus said unto him, thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind; second, thou shalt love thy neighbor as they self." (John 14:15) "If ye love

me keep my commandments."

(John 14:22) "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (John 14:23) "Jesus answered and said unto him, if a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him. He that loveth me not, keepeth not my sayings and the word which ye hear is not mine, but the Father's, which sent me." Let us consider very closely what the word teaches us. (Acts 2:38) "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost". Water comes first why not begin to obey while it is called today, for there is no other way given under heaven, nor among men, whereby we can be saved, except by and through our Lord and Saviour Jesus Christ.

Jesus didn't say you could be baptized if you wanted to be, or you ought to be, but he made it positive, ye must be born again. Read John 3:1-8: "Ye must be born of water and of the Spirit." You see the water comes first. Some of the so-called religious organizations of today claim that it is not necessary to baptize, since Christ was baptized. Let us see

what Jesus says about the matter, as he comes to John to be baptized, (Matt. 3:14) "I have need to be baptized of thee and comest thou to me. Jesus answering said unto him, suffer it to be so now, for this it becometh us to fulfill all righteousness." So you see our righteousness is not complete without baptism. It must needs be to fulfill all righteousness.

(Matt. 3:16) "And Jesus when he was baptized went up straightway out of the water" denoting that they were down in the water in the River Jordan, "and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him." Again you see the water comes first and then the gift of the Holy Spirit.

(Isa. 1:18) "Come now let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool if ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword for the mouth of the Lord hath spoken it."

(John 3:22) "After these things came Jesus and his disciples into the land of Judea: and there he tarried with them

and baptized; (John 3:23) and John also was baptizing in Aenon near to Salim because there was much water, and they came and were baptized". So you can see very plain my friends it was not a bowl full, not a hand full, nor a wet hand, but "much water," for they went down into the water in the river. (Acts 9:38) "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch: and he baptized him." Listen my friends, can two men both go down into the water together in an ordinary little soup bowl, or a hand full, such as is usually used upon an occasion of this kind? I know from my own experience my friends, it can't be done.

(John 10:9) "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." My brethren and sisters, I do not mean by this that we can be born into the kingdom and enter the door of the sheepfold and in a short time go out again and keep on going in and out and find pasture, both places here on earth. No indeed, but we may enter in at the door by doing the necessary commandments that Jesus taught everyone of them

from Matthew to Revelations leaving nothing undone, and enter the sheepfold and as we go out of the kingdom here on earth into the great beyond we find pasture there.

Listen my friends, are you trying to enter in at the door into the kingdom by doing what Jesus asks of you? Or are you trying to climb up some other way of your own, or some other man's idea? If you are, Jesus says you are a "thief and a robber" (John 10:1)

(John 14:15) "If ye love me keep my commandments." (1 John 2:4) "He that saith, I know him and keepeth not his commandments, is a liar and the truth is not in him." (1 John 4:20) "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:21) "And this commandment have we from him, that he who loveth God, love his brother also."

(2 Tim. 2:15) "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth."

Some religious professors say that we need not baptize any more because John said

Matt. 3:11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

Listen, my Christian friends, if John had meant that we need not baptize any more, he no doubt would have stopped when he baptized Jesus, but no, he kept right on in the same way. He simply meant, after I baptize you with water then the Lord Jesus baptizeth you with the Holy Spirit. Again the water comes first.

Some professors say that some of the commands that Jesus taught the disciples need not be taught among the churches any more, but listen, "come now let us reason together." Jesus says, (Matt. 28:19), "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," denoting three different immersions.

"Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world."

He, Jesus, says, teach them to observe all things, for instance, the ordinance of feet washing which at one time was

practiced by many of the churches of today but it seems as though they have lost sight of it. Jesus says (John 13:8), "If I wash thee not thou hast no part with me." He cuts us off from having any further part with him.

(John 13:13) "Ye call me Master and Lord: and ye say well, for so I am, if I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you." (John 13:17) "If ye know these things, happy are ye if ye do them." (James 2:10) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

(Matt. 5:19) "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Brethren and sisters, there are many more things I would love to tell you, but let us keep faithful, for Jesus says (Rev. 2:10), "Be thou faithful unto

death, and I will give thee a crown of life."

—Eldorado, Ohio.

ODDITIES

J. H. Crofford

It is not from a criticizing standpoint that the following suggestions are offered but knowing the criticism to which a religious publication is subjected, it should be well borne in mind by the contributors to such periodicals to express just what they mean. This, we have no reason to doubt, is being done to the best of our several abilities, but so many typographical errors somehow, creep into the columns of the Monitor by the omission of letters, sometimes words, and substitution of words, which makes some articles unintelligible. When we pick up a newspaper and see such errors we simply pass it up, without considering seriously, but a religious paper should express the thing just right. If the Monitor is not read by a proof reader, it should be. In the article in February 1 Monitor, entitled "I Shall Be Satisfied" on page 6, fifth paragraph: The general is dissatisfied with his visitors, should be, his vic-

tories. And in the paragraph the word burdens was omitted from the sentence, "Bear one another's." At the top of the second column on the same page, "Most High" was not capitalized. And in the last paragraph, the word enjoying should be **envying**. These changes convey quite a different meaning.

After the January 1 Monitor, containing the article "How Lucifer Became the Devil had been received and read, there came to my desk a copy of the World-Wide Christian Courier dated December, 1927, containing an article "Has Satan Always Been a Devil?" written by an able writer on Bible subjects. Strange to say, he and I are perfect strangers to each other, yet we must have written our articles about the same time, and though our language differed some our thoughts, could not well be more alike without having consulted each other.

This is for the serious consideration of the Bible Monitor Pub. Co. and readers. The company has no money to throw away, and if a means for economizing can be mapped

out, for the benefit of all concerned, it should be adopted, when we lose nothing in any way by so doing. The Monitor is a two column paper 9 in. by 6 in., containing 24 pages. Each page has a margin three-fourths of an inch wide around it, making a total of 486 square inches of margin or white paper around the 24 pages. The whole paper contains 1296 square inches, less the 486 inches of margin, or 810 square inches for reading matter. Now suppose we change the size to 12x8½ in. three columns to the page, we will have a paper with 1224 square inches with only 342 square inches of margin, leaving 982 square inches for reading matter, or a saving on one Monitor of the difference between 982 square inches and 810 square inches for reading per to print over three of its present pages. Supposing the subscription is 1500 for example, there would be a saving of approximately 5000 pages on one issue, enough to print over 200 copies or 4800 copies for a year's output. Surely this is an item worth considering, and the sooner it is put into effect the better financially. If it is not within the Pub. Co.'s juris-

diction, have the next Conference consider it.

—Martinsburg, Pa.

Remarks:—If there is a form and size for the “Monitor” that is preferable to the present, let us have it. But if our brother Crofford will divide 1296, the present surface of the 24 pages of the “Monitor” by 102, the surface of one page of his proposed paper, he will find his paper would have 12.7 pages, which is impracticable.

RECEIVED THE SEED.

S. S. Blocker

In Matthew, 13th chapter, Jesus spake to the multitude by parables, saying, “Behold a sower went forth to sow; when he sowed, some fell by the **wayside**, some fell upon **stony places**, some fell among **thorns**, and other fell into **good ground**.”

Jesus’ disciple did not seem to understand the parable of the sower, so Jesus explains the parable in verses 19, 20, 21, 22 and 23. Referring to these verses may we not make a personal application of this parable, and see which one of these

four conditions of soil fits our case.

Are we of the wayside kind, or stony ground, or is it the thorny ground, or is ours of the good ground? I am sure I am voicing the mind of the reader that we all like to be of the good ground. But how may we know? By studying the teachings of Jesus, and see if our lives are in keeping with his teachings. When our lives are in tune with the first of all commandments, and also the second, as given in Mark 12:28-31, then we can class ourselves as good ground. Only then will it be easy for us to do the will of the heavenly Father. We will no longer be of the world, nor mind the things of the world. But we will let the mind be in us that was in Christ. His mind was to do the will of the heavenly Father.

If we are not of the good ground, we need not become discouraged. By the grace of God we can all become good ground, by doing as the son who repented and went, and worked in the vineyard. (Matt. 21:29) And no doubt some of us need to repent in part to become as good soil as God wants us to be. We need less of the modern program system of today and more of Christ and him crucified, preaching. This

would give us more teaching as taught in Matt. 28:20. May we always do the things that please our Heavenly Father.

—York, S. Dak.

Spring Hill Organization.

We, the northern members of the Eldorado, Ohio, organization, feeling it wise to have an organization in this section, organized into a working body on the afternoon of Saturday, December 17, 1927, at the Spring Hill church. Bro. Abraham Miller was chosen as our elder. We decided that the name would be Spring Hill Dunkard Brethren, this church being widely known by Spring Hill in this part of the county, we also are using it for services. During the winter we are having services every two weeks, the second and fourth Sundays of each month.

We ask the prayers of the brethren and sisters, as we are small now but we feel that there can much good be done in this community, so we are expecting some great blessings in the near future, so pray for us that we may reap them. We also would be much pleased for the attendance of any one who can, at any or all of our services, the church being located just eleven miles west of

Greenville, Ohio.

After electing the other officers the meeting adjourned, feeling that much good had been done for the Master's cause.

The undersigned was elected chorister and corresponding secretary.

Gladys Raman,
Greenville, Ohio,
Cor. Sec'y.

From Carpenter, Okla.

We held our regular quarterly council Jan. 28, Eld. J. A. Root presiding. We were few in numbers but we had a very spiritual meeting. Business passed off pleasantly. We were sorry that our aged Eld. Leedy and wife could not be with us. but their health would not permit. They live 30 miles away. We sent \$14.00 to our secretary, Bro. R. L. Cocklin, from this vicinity. We have other members living at a distance that did not get to our meeting. We would gladly receive any loyal members that would like to locate among us. We selected the officers for the coming year. Bro. Jos. A. Root, elder; Sister Emma Root, clerk; Bro. E. H. Caylor, treasurer. Sunday-school officers: Bro. John Root, superintendent.

Emma Root,
Church Clerk.
Carpenter, Okla.

DISTRICT MEETING.

The District Meeting of the Eastern District of the Dunkard Brethren church will convene in Mechanicsburg, Pa., on Thursday, April 26, 1928. An Elder's meeting will be held on Thursday evening. This will be followed by a sermon. The District Meeting proper will open on Friday morning, April 27th at 9:30 o'clock. To this meeting each congregation in the above mentioned District is entitled and urged to send two delegates to represent them. All papers or queries must first be brought to District Conference and acted upon before they can be sent to General Conference.

The spring Love Feast of the Mechanicsburg Congregation will follow the District Meeting. Services will start on Saturday morning at 10 o'clock. The afternoon services will open at 2 o'clock. The Love Feast proper will be held in the evening at 6 o'clock. Regular services will be held on Sunday, both morning and evening.

A general invitation is extended to all.

R. C. Cocklin.

Midway.

Sept. 28 a few members from the Peru and Pipe Creek congregations met and organ-

ized a Dunkard Brethren church with eleven charter members including two elders and one deacon.

Jan. 21 we met in council. Our officers are Bro. D. P. Nead, Elder; Bro. D. P. Klepinger, treasurer; Sister Mae Stoner, church clerk; Sister Martha Barnhart, Monitor agent and the writer correspondent

Bro. Charley Butler was chosen Sunday-school superintendent.

Five new members were received at this meeting and one the next day making our membership seventeen.

We have bargained for a school house and have Sunday-school and church each Sunday. We have chosen the name Midway for our local church. Our church house is located three miles southwest of Peru on a paved highway. We feel that the Lord is blessing us in our feeble efforts to serve him.

Sylvia Klepinger,

R. R. 7,
Peru, Ind.

THE TRUTH

B. F. Masterson

The truth is eternal. That which is the truth now, has been and always will be. It is unchangeable. Causes under

similar conditions will always produce the same effect, water poured on quick lime six thousand years ago produced the same effect that it does today. The multiplication table is a self evident fact and unchangeable. If God would say five times five are twenty-four, it would not make it so. Jesus says, "Thy word is truth". It is not truth because God says so, but God says so because it is truth. Paul says, "If any man preach any other gospel unto you than that ye have received, let him be accursed." The gospel of Christ is the truth and if anything was preached to the contrary, a curse will follow as a matter of course, for destruction will follow error and construction will follow truth, which is a fixed law. The truth being eternal, existed before the Bible was written. "In the beginning was the word and the word was God: then the Bible is the demonstration of the truth, for the word was made flesh and dwelt among us and we beheld his glory, the glory of the only begotten of the Father full of grace and truth." Hence his life is the expression of the truth as recorded in the books of the gospel, so are the epistles, for they express the life and experience of their au-

thors who are born of the truth. So is the life of each one who is born of the truth. Jesus says, "Ye are the light of the world." Truth is light and error is darkness. Paul says, "In the midst of a crooked and perverse nation, among whom we shine as lights in the world." Again he says, "Ye are our epistle . . . read of all men . . . being made manifest that ye are an epistle of Christ." (2 Cor. 3:1, 2).

The truth is the truth, it matters not by whom it is expressed. It must not of necessity be expressed in so many words in the Bible to make it the truth. Many truths exist that are not expressed in the Book. It is true that the principle can be found there, but that is visible only to those who are born of the truth.

"The world cannot receive the spirit of truth". "For the natural man receiveth not the things of the spirit of God . . . neither can he know them." (1 Cor. 2:14)

The wise and broad-minded person will thoroughly investigate a matter in question from a spiritual viewpoint as to its propriety and essentiality, for Satan will meet the Christian at every turn to tempt him like he did Jesus in the wilderness. "He that is

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Grant Mahan, Homestead, Fla., Associate Editor.

spiritual judgeth all things.”
(1 Cor. 2:15)

The wise man says, “Buy the truth and sell it not.” The purchasing cost is self sacrifice and the only medium of exchange that one can expect in selling it is error. There are many evils prevalent that were not practiced in the age that the New Testament was written, for instance, gambling in its many forms which has taken such a hold on the people to the extent that it is practiced in churches in order to procure money to carry on her work, and those who engage in it justify themselves because it is not forbidden in

so many words, in the Bible and indeed pride themselves of their broad and liberal ideas. A Christian should look a situation square in the face and notice its tendency, that which has an upward tendency is of the truth and that which has a downward tendency is of the evil one. It is not difficult to see the tendency of war, it is destructive. “From whence cometh war and fighting among you, come they not hence, even of your lusts?”

It is not hard to see the tendency of prohibition. It has saved millions from poverty, starvation and death. But while ruin and war has slain its millions the sinful fashions have ruined its tens of millions. When the minister is approached on the subject, he replies, O I am after bigger things, such as the peace question, prohibition and civic righteousness, etc. But should we not measure the bigness of a sin in proportion to its power of destruction? The extravagance of fashionable dress has caused as much poverty and ruin as war, and craze for being in fashion has induced thousands to resort to stealing and a life of shame. The abbreviated dress is the most abominable fashion and its influence is appalling. It allures and arouses the animal passions of

the opposite sex, inducing such to seek an opportunity to gratify their lust, encouraging the sin that destroyed Sodom and is striking at the root of civilization, the sin that has caused nations to fall. Jesus says, "Whosoever looketh on a woman to lust has committed adultery in his heart". But he has pronounced even a greater condemnation on the one who causes another to sin. "It would be better for that person that a millstone were hanged about the neck and he was drowned in the depth of the sea." The enormity of this sin cannot be expressed and yet it is sapping the church of its spiritual power unnoticed by its leaders. Is it because the goddess of fashion has such a hold on the church members that it makes it so unpopular for the minister to cry against this sin and that he stands in danger of losing his position?

Another reason that ministers are slack in crying against this great evil is that so many are struck with "the world is getting better" theories, and will close their eyes to the existing evils for fear of hurting

their theology and will not face the truth squarely, but keep on proclaiming "the world is getting better", and the pity is that so many of the church members think it must be so, because the Rev. Dr. So and So said so. What a responsibility must rest on these blind leaders of the blind, who rock their followers to sleep on a false theory. For nearly two centuries the Church of the Brethren stood on the pedestal of truth, a beacon crying against the sin of vanity in dress, but her glory is departing.

Notice the words from a holy man of God, "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety: not with braided hair or gold or pearls, or costly array, but which becometh women professing Godliness, with good works." (1 Tim. 2:8, 9, 10). Will we ignore this truth?

1250 E. 3d St.,
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Don't Forget to Read the Bible.

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Arranged by

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OUR MONTHLY TEXT

* * * * *

* Afterwards he brought *
 * me again to the door of the *
 * house; and, behold, waters *
 * issued out from under the *
 * threshold of the house *
 * eastward (Ezek. 47:1a. *
 * read 47:1-12). *

* * * * *

Scripture References—

Isa. 12:3. Therefore with joy shall ye draw water out of the wells of salvation.

Isa. 44:3a. For I will pour water upon him that is thirsty, and floods upon the dry ground (35:7).

Zech. 13:1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Jer. 4:14a. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. (Isa. 1:16a; Acts 22:16; Heb. 10:22; 1 Pet. 3:21)

Isa. 55:1a. Ho, every one

that thirsteth, come ye to the waters.

Jno. 4:14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (6:35b; 7:37-29).

Rev. 22:1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"Shall we gather at the river,
 Where bright angel feet have trod,
 With its crystal tide, forever
 Flowing by the throne of God?"

Other References:—

Gen. 2:10a; Num. 20:11; Job 5:10; Psalms 60:9, 10; 147:8; Jer. 51:16; Prov. 24:25; Jer. 2:13; Isa. 11:9b.

Comments on the Text:

Water, pure, refreshing, satisfying, cleansing, life-giving—and, as a river, majestic, power and abundant—is a fit type of the spiritual blessings which God showers upon his people.

"Perhaps in the whole of the

prophetic writings there is nothing to surpass in beauty and suggestions this description of the great river."—G. Campbell Morgan.

"This part of Ezekial's vision must so necessarily have a mystical and spiritual meaning, that from thence we conclude the other parts of his vision have a mystical and spiritual meaning also. * * * Most interpreters agree that these waters signify the Gospel of Christ, which went forth from Jerusalem, and spread itself into the countries about, and the gifts and powers of the Holy Ghost which accompanied it, and by virtue of which it spread itself far, and produced strange and blessed effects."—Comprehensive Commentary.

Daily Readings.

MARCH

1. Thu.—Ezek. 17
2. Fri.—Eze. 18, 19
3. Sat.—Ezek. 20
4. Sun.—Mark 1:16-29; 2:13, 14; 3:13-19; 6:7-13. 30; Rom. 12:1-8
5. Mon.—Ezek. 21
6. Tue.—Ezek. 22
7. Wed.—Ezek. 23
8. Thu.—Ezek. 24
9. Fri.—Ezek. 25, 26
10. Sat.—Ezek. 27

11. Sun.—Mark 6:31-46; 8:1-10 (Matt. 13:14-23; Luke 9:10-17; Jno. 6:1-5, 22-66); Ezek. 34:11-16.
 12. Mon.—Ezek. 28:1-29:16
 13. Tue.—Ezek. 29:17-30:26
 14. Wed.—Ezek. 31
 15. Thu.—Ezek. 32
 16. Fri.—Ezek. 33
 17. Sat.—Ezek. 34
 18. Sun.—Mark 7:1-23; Psal. 24
 19. Mon.—Ezek. 35:1-36:15
 20. Tue.—Ezek. 36:16-37:28
 21. Wed.—Ezek. 38
 22. Thu.—Ezek. 39
 23. Fri.—Ezek. 40
 24. Sat.—Ezek. 41
 25. Sun.—Mal. 3:1-6; (Isa. 2:1-4; 11:1-7; 65:17-25).
 26. Mon.—Ezek. 42:1-43:17
 27. Tue.—Ezek. 43:18-44:31
 28. Wed.—Ezek. 45
 29. Thu.—Ezek. 46
 30. Fri.—Ezek. 47
- (See Our Monthly Text, references and comments).
31. Sat.—Ezek. 48

Jeremiah and Lamentations.

(Written Exercise)

1. What can you say of the man Jeremiah? (About 50 words or less).

2. Copy from Jeremiah, and give reference: (a) a text of denunciation or judgment; and (b) one of promise of blessing. And give reference to two or

more other like texts.

3. Copy a choice or favorite text from each one of these books.

4. What benefit may we get from the reading of these two books?

Why study the Old Testament? This question is still open.

FOR THE SUNDAY SCHOOL

Taking Care of the Young Members.

[This article appeared as an editorial in the Brethren Teachers' Monthly for November, 1911. It is believed to be well worth reprinting, and its message as much needed now as when first written. Sunday school workers: read, think, act.]

One of the most difficult problems in the church work of today is how to take care of the young members of the church. Amusement, fashion, worldly pleasure and a thousand other sinful things are sapping the very life out of the church these days. We can close our eyes and deny the fact, but it remains true however; and these things keep despoiling much that is fair in the church. Young men and women, members of the church are falling under the temptations of satan, to our right and to our left, by the scores. They do not all withdraw from the church. In some cases it seem-

ingly would be better if they did.

The question that confronts everyone who is interested in the welfare of the church and of souls is, how can we take care of our young members and save them for the service of the Lord? The question is a grave one, one that is not very readily answered. One thing is certain—we cannot change the spirit of the times, we must devise plans to cope with the situation as it is. It is no use setting down and wishing that things were different; they will only grow worse while we are thus wasting our time.

The editor feels quite sure that the Sunday-school has never done its part in taking care of the young members of the church as it should and as it could. In many places the Sunday-school is a profound failure, so far as being of any particular help to the church is concerned. The officers and teachers act as if they sustained no particularly near relation to the church. They do their work about the same as they would do it if there were no such institution as the church. This is wrong and needs to be remedied, and unless it is remedied, such a school will finally be more of

a hurt than help.

We are inclined to believe that the Sunday-school can do more in the way of helping to take care of the young members than many of us have ever thought it could. In fact it is one of the largest factors in this work, if it will but do its duty. In the first place, every Sunday-school teacher ought to inculcate a spirit of love and loyalty to the church in the hearts of his pupils. This can be done by frequently and properly dropping a word in favor of the church and what it stands for. In other words, talk the church up, talk it up in no uncertain tones, either. The teacher who loves the church as Christ loved it, will be very sure to lead his class in this same love. In the next place, every teacher ought to teach carefully and positively the doctrines of the New Testament. There are too many teachers who cringe at the idea of doctrine. They do not like it, they do not like to teach it, consequently the pupils in their class have nothing to which to anchor themselves intelligently. It takes a broader and stronger teaching of the Bible to hold young people in the Church of the Brethren than in any other church of which we have any knowledge.

The reason is, that we stand for a religion that demands a clearer separation from the world and its ways than do others. We carry this principle of separation into the clothing we wear, the manner in which we spend our time and money, etc., things that other churches pay practically no attention to at all. This very fact makes it imperative that we teach our young people those doctrines of the New Testament that deal with separateness from the world. If we do not do this, we can not expect to hold our young people as a body in the church.

The minister in the pulpit can not do all this teaching. He can only do his part. If he is the only one that does it, the young people will soon think he is merely radical, an "old foggy", or something else, who knows? There must be co-operation in this teaching, and the Sunday-school must not dodge its responsibility in the work. We come straight at you now as teachers. Are you doing your part in talking up the church to your class? Are you teaching those doctrines and principles of the New Testament that set forth the demands of God for separateness from the world, or are you shirking your duty in these

things? If you are not doing your duty, may God have mercy upon you! You will need mercy, and need it badly, before you pass the judgment throne.

We say it without fear of successful contradiction, that the greatest need today in the church is teachers who will teach the whole Gospel of Jesus Christ, teach it without fear or favor, teach it as it ought to be taught, wisely and discreetly, positively. We are badly in need of teachers who teach the doctrine of nonconformity to the world as it is set forth clearly in the Gospel. Whenever our teachers get at this work in a way that makes their teaching sound precisely like the teaching of Christ and his apostles, we will have much less loss in the ranks of the young people. The trouble is there is a good deal of winking at sin and sinful practices.

Reports and Correspondence from Sunday schools and Bible classes are solicited for this department.

TEACHING

D. W. Hostetler

This is the first of a series of doctrinal articles promised us by brother Hostetler. We are glad for them, and bespeak for them a hearty welcome by our people.
—Ed.

There is a great deal of teaching being done these days, some of it sense and much nonsense. It is only too true that many doctrines are taught that should not be taught.

There are three things to be considered here, the teacher, the student, and the text book. The teacher is the one who instructs in Christianity, the student is the one being taught; and the text book is the Bible.

Matthew 28:19 says, "Teach all nations", and Mark 16:15 says, "Go ye into all the world and preach the gospel." Notice the definite article "the". The writer doesn't mean anything but the gospel of the Son of God. In Timothy 1:3, Paul gives a charge not to preach any other doctrine.

Moses was not only a great leader, but also a great teacher. The Lord tells him (Exodus 4:15) that he should speak unto Aaron and put words

in his mouth and He would be with his mouth and with Aaron's mouth and teach them what they should do. And in Leviticus the Lord requires Aaron to teach the children of Israel all the statutes that the Lord had spoken to him by Moses. The Lord was very exact as to what should be taught the children of Israel. They could not substitute one word to take the place of what the Lord said. Naaman proposed to substitute but failed. Saul tried the same thing but was rejected. Thus we see that under the law, when God spoke to man, man could not alter. Now if God was so exact in the law that could not make the comers thereunto perfect, how can there be any leniency granted under the gospel law that makes the comers thereunto perfect? In 2 Timothy 2:1-2, Paul charges Timothy to be strong in the grace of Christ. "And the things thou hast heard of me, commit thou to faithful men who shall be able to teach others also." There is a criterion here as to what kind of men should be permitted to teach. They must be faithful men, and that means men who are full of the Holy Spirit, men who have re-

ceived with meekness the engrafted word.

I must repeat that the primary mission of the church is to teach sinners the gospel. See Psalms 25:8 and 51:13. Go, teach, make disciples, and when sinners are converted and have become disciples, it is the business of the church to teach them to observe all things that Christ has commanded.

Here is the critical place—the teaching to observe all things. In Matthew 5:19, Jesus in that great sermon says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." When Paul was preaching in Thessalonica, they received the word with all readiness of mind, and searched the scriptures daily to see whether the things that Paul was teaching were so. "Cursed be he that confirmeth not all the words of this law to do them, and all the people shall say, Amen." Note all the words of this law. Nebuchadnezzar held a great examination to find men for his service, he found four Hebrew children who were ten times

better than all the magicians and astrologers of Babylon, and this was due to the teaching that God had given them. Here we can see the importance of using God's text book in our teaching.

In Titus 2:1 we read "But speak thou the things which become sound doctrine." Doctrine is precept, a code of commandments, or order intended as an authoritative rule to govern life. "Sound doctrine" can not be emphasized too much. It is implied here that there were doctrines in Paul's day that were not sound. David said, "The law of the Lord is perfect, converting the soul." Paul says that the gospel of Christ is the power of God unto salvation. Now if the sinner is to be converted and experience salvation, the gospel of Christ must be taught in its fullness, for if the gospel of Christ is the power of Christ unto salvation, there is nothing else that can bring salvation to the sinner.

In conclusion, let me refer to Romans 10:17—which leads up to my next article.

Paul says that faith cometh by hearing and hearing by the word of God. Hearing implies teaching. So when the word of God is taught, the Father, Son and Holy Spirit are presented to the hearer just as they are

revealed in the doctrine of the Bible. Hence, the Father, Son, Holy Spirit, and the word of God become the objects of faith.

—Beaverton, Mich.

Subscriptions and renewals to start April 1, are now in order. Don't wait until your name is removed from the mailing galley, and then wonder why you do not get your Monitor.

All delinquents for Jan. 1 will be dropped with this issue, if your Monitor stops you will know why. Agents take notice.

Say brother, why not renew before your time expires? Then we'll know you don't want to be dropped, and we'll rejoice together. Send it in before you forget.

Mechanicsburg, Pa.

The local congregation of the Dunkard Brethren met in Quarterly Council Dec. 22. A very spiritual meeting was held during which the work of the church was done quietly and in order. The officers for the Sunday-school for the year 1928, were nominated by the church officials in conference, and were approved by the church. It was also decided

that the entire Sunday-school should join in praying the Lord's prayer at the close of the opening prayer. Many problems pertaining to the church were discussed, looking forward to the District Meeting and Annual Conference. During the latter part of the year 1927, we were spiritually fed in a two weeks' series of sermons by Bro. Robert L. Cocklin, one of our local ministers. Bro. Cocklin labored earnestly, preached sound doctrine, and strove to give no uncertain sound. During the year the church lost five of its members through death.

Ray S. Shank,
Secretary.

Waterford, Calif.,
Feb. 4, 1928.

The Waterford church is rejoicing in the fact that they will soon be worshipping in a new church home.

Bro. and Sister Root made the church a gift of one-half acre of land along the highway, three-fourths mile from Waterford, as a site for our church and the basement has now been excavated and the concrete poured. The work on the building will start soon.

We were all made to rejoice on Sunday, Jan. 26 to have Bro S. D. VanDyke of New-

berg, Oregon, and Bro. Allen VanDyke of Kansas with us. Bro. S. P. VanDyke preached to us on the subject of the "Holy Spirit."

Our work is progressing nicely here and the attendance and interest is increasing. For which we are very thankful.

Sister Gracie Andrews,
Waterford, Calif.

THEY THINK IT STRANGE 1 Peter 4:4

Minor Leatherman

They think it strange that ye run not with them to the same excess of riot speaking evil of you ever since man began upon the earth. The unruly, the unlawful, the unrighteous have thought it strange that the ruly, the lawful, the righteous did not run with them to the same excess.

Esau probably thought it strange that he was not treated like Jacob. The children of Israel thought it strange that they could not have idols and worship them like the surrounding nations. They thought it strange that they had to wear a little fringe of blue upon their garments and had to keep certain ordinances and commandments that the surrounding nations did not keep

but strangest of all is the thought of some after they have promised God that they would live a separate life from the world and had renounced satan with all his pernicious ways would go back to the world again and wish to take others along with them. But since the lawful and Godly can not do this neither have a desire to do so, those that separate themselves from the life of God, think it strange that those that love his commandments even more than life itself cannot do so. When a man unites his life with God he can not take up the old life without losing fellowship with God which is so dear to him when he promised to renounce satan in his baptismal vows. He promised to renounce Sunday baseball games or any other ball games, the movies, card parties, billiard rooms, state and county fairs, lodge halls, which is spiritual wickedness in high places; also feasting and dancing which is one of the great destroyers of spiritual life. We have read of some in the church where we separated from eating a hearty breakfast and getting into fine cars going to the house of God and laboring so hard in the service of the Lord that by eleven o'clock in the day they had to have refreshments

served. It would seem that Paul did not work near so hard, neither did Elijah, nor any of the church fathers when the hour of worship has to be broken up in order to have an ice cream social. We wonder where the spirit of the cross sacrifice and perseverance is.

Others put on the foolish fashions of the world and think it strange that we do not the same, speaking evil of us. The great cry is "It won't hurt and if the heart is right all is right". According to that logic we could say the thistle, the bitter crabapple and the deadly night hawk were all right but the heart and especially the human heart is known by its fruit. Where would be the wisdom and Godly sense to hear a man swearing with every word he uttered and then turn around and say if the heart is right all is right? Yet this is talked and more or less believed by many. It is one of the main ways of the devil. Its doctrine is to deceive unwary souls. Its nature to lull the loyal part of the church to sleep while the devil rocks them in the cradle of indifference while he sings over them this song, "Judge not anything that you see or hear." This false, this pernicious doctrine walked into the church with its motto do not use even righteous

judgment and therefore almost all sins winked at even the sin of fornication would be communed with. Paul's injunction not to eat did not make any difference. Coveting the dress of the world which is idolitry was also relegated as not binding but those ordinances that are binding such as the salutation was condemned as unsanitary. The idea of God giving a commandment to be observed and then killing people for keeping it!

They think it strange that the loyal part do not run after every innovation that comes along and say they are old fogies, bare heads and kickers. The whole sum of the matter is, those people need their minds renewed. They need a vision from God's standpoint of view (John 18:36).

Jesus says, "my kingdom is not of this world." The Christian lives the separated life. He cannot indulge in the things of the world; he must be about his Master's business; he cannot intangle himself in the pleasures of the world without "crucifying his Lord afresh and putting him to an open shame", if he goes back on his vows himself, his Lord and lost souls are made to suffer. Some one feels the effect

of our lives, if it is for good, some one is made stronger if for evil, some one is hurt. We know our Saviour is hurt and grieved with a misspent life. It also may be a dear mother a father, a brother or sister or some dear friend. We know our heavenly Father is grieved when we do not think his service glorious and satisfying, when we have to return to the things of the world to get our pleasure. May God help us to find great pleasure in his service which bringeth that peace which the world cannot give, even joy at his right hand for ever more.

RESPONSIBILITY.

Homer Fosnaugh

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me." (Matt. 7:23-23). The last plea has been made. The judge of judges and also the judge of all the earth has overruled that plea and pronounced sentence

sad as it is. But why? Is the solution hard to fathom? "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climb-eth in some other way the same is a thief and a robber".

(John 10:1) "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." (John 7:21). Those folks saith "good intention" had not followed the New Testament plan of salvation as held forth by Christ and the apostles. Perhaps they had been added unto the church by a pastor who did not preach a whole gospel. Or it might have been by a high-powered evangelist who preached such elegant and eloquent sermons and who almost pleaded night after night with tears in his eyes for men and women to come to Christ but who did not preach the "how come". Pastors, evangelists and elders should preach Christ in his person, offices, obedience, sufferings, death and resurrection and glory: Christ as the one and only sacrifice for human sin and guilt. As the only Saviour possessing unbounded willingness and unlimitable power. Christ in his full, free and everlasting gospel, and that gospel in all its

doctrines, ordinances, precepts, promises, privileges and blessings. Who wants to be held responsible for another person's soul? Look at the gospel information. Ezek. 3:21 warns us that "when I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity but his blood will I require at thine hand." Note the expression, "but his blood will I require at thine hand." Not merely a mild and formal request but absolutely required as was the rich man's soul. Heb. 10:31 tells us that "It is a fearful thing to fall into the hands of the living God."

—No. Manchester, Ind.

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BIBLE MONITOR

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A WONDERFUL CONFESSION

In his "Flashlights from History," Gospel Messenger, Page 83, Feb. 11, 1928, Eld. John S. Flory makes a wonderful confession relative to the drift of the Church of the Brethren in the past forty years.

He is discussing the Brethren Church, a body organized in 1883 of members who withdrew from the then known German Baptist Brethren church, known since 1908 as the Church of the Brethren, at which time the name was changed from the former to the latter.

Here is elder Flory's statement: "All the things for which they left the church are now maintained by the mother church. If they could only have had the patience to wait a little, their ideals would have been much more fully realized than they have been by withdrawal.

"It is fair to say that there

were others in the church in the early eighties who were as progressive as Holsinger and his followers and who saw the needs of the church as clearly as did they. But they did not wish to go faster than they could carry the body of the church with them."

A wonderful confession, this! This man Holsinger, the leader in his movement, was expelled by Conference in 1883 on a charge of "insubordination and an unwillingness to hear the church," says elder Flory.

Analyzing this statement of Eld. Flory, we find there were "others in the church who were as progressive as H. R. Holsinger," whom the Conference expelled, and "all the things for which they left the church," and for which Holsinger was expelled, "are now maintained by the Mother church." Whence it is seen the "mother church" is now maintaining all the things for which" Holsinger was expelled.

ed in 1883, or in plain terms the "mother church", the Church of the Brethren, is now, and has been ever since 1883, following an expelled leader, whom she expelled for doing the very things which she now maintains! Oh consistency! where art thou?

But we are told, if Holsinger and his followers "could only have had the patience to wait a little, their ideals would have been much more fully realized than they have been by withdrawal," which means the "mother church" has now caught up with their expelled leader, and now maintains the ideals for which he was expelled!

Further, "there were others in the church who were as progressive as Holsinger and his followers and saw the needs of the church as clearly as did they." Then the Conference expelled the leader of these Progressives, for the very things the church then "needed" and now "maintains"!

Strange indeed, to know how few of the loyal and faithful were able to see the trend and drift of the church until remonstrance was powerless to check it!

Again we are told "these Progressives did not wish to go faster than they could car-

ry the body of the church with them." In plain words they knew they were drifting away from the accepted polity of the church and wanted to "carry the church as a body with them."

All these years there were many who saw the trend of things and how the church was drifting from her moorings, and petitions and remonstrances one after another were made but to on avail, because these Progressives in the church became the dominant controlling force. And now the church "maintains all the things for which" those Progressives left the church and for which their leader was expelled!

It was because of the introduction, by those Progressives, of innovations into the church, which the loyal and faithful were powerless to remove, and which entirely changed the polity of the church, that a new organization was effected, not by expelled leaders or members, but by loyal and faithful members who could not conscientiously any longer fellowship those innovations and those responsible for their introduction. This organization thus effected June 24, 1926, resulted in what is now the Dunkard

Brethren church. All loyal and faithful members will have a hearty welcome among us, and we invite them to enroll with us and help us maintain the faith of our fathers, which was once delivered to the saints.

Now, after this remarkable confession by this church historian, it is presumed no one will venture to deny the Church of the Brethren has drifted from her former principles, and that the drift has been wholly worldward.

Elder Flory thinks the Brethren church formed by Holsinger and his followers "has neglected some of the doctrines that the mother church always had and still holds dear. Such for instance as the simple life and opposition to secret oath-bound societies." To say the least, and in the mildest way, one has to wonder at such a statement by a historian; for if a comparison were made in many localities one has to wonder if the preference would not be in favor of the Brethren church. At any rate, if these are the main differences, it would seem a compromise might easily be made, and a union of the two bodies be effected, which in all probability will happen; for it is unthinkable that two religious bodies so nearly alike

should maintain separate organizations.

Furthermore, from this confession, it is very evident the faith of our fathers is not to be found in either of these two bodies as bodies, however many loyal members may yet adhere to their communions.

Again, Eld. Flory tells us "there were others in the church" who saw things as Holsinger did. Then Holsinger was the only real man in the whole bunch; for he suffered persecution, excommunication, rather than stifle his convictions as these "others" did. So now, that "the mother church now maintains the things" for which she expelled Holsinger, these "others" now have mustered up courage enough to throw off the mask and tell us they have been Progressives all the while! This is a very suggestive thought and we wonder if there are not thousands of loyal and faithful members still in the Church of the Brethren who are stifling their convictions rather than come out and take a stand for the right as they know it to be?

And yet Eld. Flory tells us Holsinger was "expelled for insubordination and failing to hear the church." Failing to hear the church in what? Why

for advocating the very things the church then said were wrong, but "now maintains" and says are right! How stupid our fathers and the church forty years ago must have been that the Holy Spirit had to raise up an "insubordinate" and disobedient Holsinger to lead them out of the mire and slough of inactivity and lack of progress! Wonderful, isn't it? So now, Mr. World and Miss Church are walking down the "steeps of time" peacefully and contentedly, following in the footsteps of an "insubordinate" and disobedient Holsinger and those who saw things as he did! Wonderful, but how unthinkable!

AN EXPLANATION

J. H. Crofford

Apparently our brother Editor misunderstood me on my figures on the size of the Monitor. I did not mean that the gross number of square inches of paper in one copy of the Monitor of its present dimensions should be completely covered or taken up by chang-

ing the size to $12 \times 8\frac{1}{2}$ in. If that is what I had been figuring on there would be no saving of paper at all in changing the size, only the using up of the margin for print. The present size of the Monitor and its number of pages has nothing to do with the proposed size of $12 \times 8\frac{1}{2}$ in. I only showed by figures that the Monitor of its present size, with 24 pages contains 1296 square inches, 486 of which is margin, leaving 810 square inches for print. If it were $12 \times 8\frac{1}{2}$ in. with 12 pages, one copy would contain 1224 square inches of paper, 342 square inches of margin, leaving 928 square inches for print. One copy would contain 72 square inches less paper than it now does, 144 square inches less margin or blank paper, and 172 square inches more printing surface, equal to $5\frac{1}{2}$ pages of the present size.

If that is giving too much printing surface for the copy received, I will try and figure the paper at a little smaller dimensions at still a greater saving of paper than I did in the Feb. 15 Monitor. Worth considering, is it not?

—Martinsburg, Pa.

FAITH

D. W. Hostetler

When the word of God is taught, it produces faith. The sinner is convicted of his sin and he is made to believe in the Father, Son, and Holy Spirit, and the word of God.

In Ephesians 2:8, it is said that we are saved through faith and in the same text we find "By grace are ye saved." In Romans 8:26, it is said that we are saved by hope. Again Paul says, "Work out your soul salvation." Still another text says that whosoever calleth on the name of the Lord shall be saved.

Unfortunately, many people have taken one of these texts and have run into the extreme with it. With some people, salvation is all faith; with others it is all hope; with others it is grace; some want to do it all by works; and a very common expression is "Only believe."

To take one of these texts and disregard all others is narrowness in the extreme. I want to be quite liberal here: it takes a combination of all of these forces to work out our salvation. Each writer of the New Testament put the emphasis on the subject he was

dealing with, so when the text says that we are saved through faith, it is understood that these other virtues are applied in the process of working out of our salvation. The Jews had the Gospel preached to them but to no profit, because it was not mixed with faith. Unbelief is the sin that is running rampant through the country, and this sin will, without doubt, condemn more people in the great day of reckoning than all other sins. Atheism may be chartered by the state of New York, but it will never be able to stamp Christianity out of the human heart and convert the American people to its creed of negations and absurdities. We still find ourselves doing as Jesus said in Mark 11:22, "Have faith in God," and like Philip who told the eunuch to believe with all his heart, and as we are told in Mark 1:15, "Believe the gospel."

To have faith as stated above is to accept these commands just as they are. It means to put confidence in, to trust in, or put faith in them as in the reality of a fact, as in the integrity and veracity of another. It means that we put our trust in the veracity of these objectives; and this

leads up to the habitual observance of truth.

The power of God unto salvation is vested in the Gospel as seen in Romans 1:16 and Ephesians 1:19. Paul further says that the preaching of the cross unto them that perish foolishness, but unto us which are saved it is the power of God. Faith lays hold of the Gospel which is the power of God to them that believe, and since the faith of the Son of God is a living evangelical faith, it is active and works by love. It leads the individual to seize the means of grace. Paul says in Romans 5:2, "By whom also we have access into this grace where in stand. It is through faith in the Son of God that we can claim the grace of God. It is all folly to confess faith in the Christ and then reject part of his teaching as some do saying that some of the teachings of Christ are unessential, for in so doing the very means of grace are rejected. This leads up to Paul's teaching of the unity of faith in Ephesians 4:13.

In Ephesians 4:5 we read, One Lord, one faith, one baptism. What is the one faith? Can one member believe that faith, repentance, and baptism

(true immersion) for the remission of sins are the conditions of pardon, while another believes that he is justified by faith and that baptism is rendered essential because of remission of sins, still another believes that secret oath bound orders are incompatible with Christianity, and another believes he can affiliate with secret orders. We still believe the established practices of the church in the principles of nonconformity to the world in the matter of dress and worldly amusements while others disregard all these principles and follow the vain and sinful fashions of the world and games and plays of worldly amusements. Under such conditions how can we be brought into the unity of the faith, of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ?

The next verse says, That we henceforth be no more children tossed to and fro and carried about by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but let us spread the truth in love, that we may grow up unto him in all things which is the head even Christ.

The unity of the faith will bring us to Philippians 1:27,

Stand fast in one spirit with one mind striving together for the faith of the gospel. And again, earnestly contending for the faith once delivered to the saints. We should speak the same things, there should be no dissensions among us; we should be perfectly joined together in the same mind and in the same judgment. There must be eternal manifestations of the faith. This is the teaching of James when he says, Shew me thy faith without works and I will shew you my faith by my works. For as the body without the spirit is dead, so faith without works is dead also. Abraham was justified by works when he offered his son, Isaac. I cannot see how there can be any justification of faith without an external manifestation. Unity in our faith and practice is the thing that will count for most.

Another interesting point is found in Hebrews 12:2: Looking unto Jesus the author and finisher of our faith. It is evident that if Christ is the author and finisher of our faith he will make the faith of all men the same. We cannot admit that Christ will make one faith for one man and another kind for another. He does not make one a Quaker and another a Calvinist. He does not

make one to believe all the gospel and obey it, and another to believe so he can set part of it aside.

The gospel tells us what Jesus said and did and if we believe the things that Jesus said and did just as it is in the book, our faith is the same. To allow Jesus to be finisher of our faith is to put into practice the things we believe, to begin with Christ and go with him all the way, stop with him when he stops or quit with him when he quits. People differ in practices, but the difference comes from some other source than Jesus Christ, for whatever Jesus meant then he means the same for us. When you are through reading this letter, turn to your Bible and read Acts 16:5, 1 Timothy 4:1, 2 Timothy 3:13, 14, 15 and 2 Corinthians 13:5.

—Beaverton, Mich.

We, the Dunkard Brethren Church of Goshen, Ind., met in a called council Feb. 11, with Bro. L. P. Kurtz in charge. Our purpose of meeting was to consider the building of a new church or purchase something so as to have a church home of our own.

We have been fortunate enough to hold our services in a Methodist church in the community ever since we have or-

ganized on Nov. 30, 1926, which we have appreciated very much and furthermore feel that we have received much spiritual food from Sunday to Sunday, to the extent that will help us to live closer to our Heavenly Father each day of our lives. We are more than grateful to see and know that there are still Brethren in this land and country, that are not afraid to preach the **whole** Gospel as was once delivered to the saints, so we as a body decided at this council to purchase a lot 1 mile west of Goshen, Ind., on Bag factory road, and $\frac{1}{2}$ mile south on pavement. We expect to build as soon as we will be able to raise the means and the weather will permit. We ask an interest in you Monitor reader's prayers in behalf of our services that we may remain faithful until death. We realize the power of prayer, and Christ is just as able to answer prayers today as he ever was. He is the same yesterday, today and forever.

Sister John E. Wallace,
Goshen, Ind.

WHERE DOES THE EMPHASIS BELONG?

Glenn A. Cripe

As Christ was about to leave this earth he gave a great command to his followers. "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15) In Matthew we find they were also to teach all things he had commanded.

The first part of this commission is a part that has been much quoted, written about, and spoken about by financially embarrassed mission boards. Special campaigns are conducted to bring this subject before the members of the church. Speakers go from one congregation to another as opportunity affords, being very careful to not miss any meeting of special size, where they extol the virtues of this command. Those members who are the wealthiest are petted and visited with a view of obtaining something that will substantially reduce the deficit the mission board has somehow managed to acquire during the previous year, and if there is a liberal donation received the donor is held before the whole denomination as the perfect example of all that is

good and righteous. Sometimes we wonder, as we observe what is really accomplished by these boards, whether the reason for the emphasis being placed upon this particular scripture is not because of the financial embarrassment or if it is because of their zeal in teaching all things Christ commanded.

Let that be as it may; it in no wise lessens the importance of this injunction that we as Christians have handed down to us by those who received it from Christ. It is meant for all those who know Christ as their redeemer. Although this was spoken to the apostles many years ago, I can not help but believe that it is as binding upon the church of today as it was upon the apostles of old. Its importance is as great to us of today as it was to those who were present at the time it was given.

The measure of our success in our Christian life, and the measure of the church's success is in proportion to the observance and obedience to these words of Christ. The individual who does not take the gospel and teachings of Christ to some one else is a miserable failure. The church which does not make this teaching the guide to its various activities

is a failure; while the church which recognizes it and makes it the foundation of all projects undertaken is a success.

It is not difficult to convince any organization that it should increase its membership. The more members in a church the more the church can do, and yet it seems that some of the larger churches do less in proportion than the smaller ones. All churches are striving to increase their membership. Great revivals are held and organized campaigns are conducted to add to the church's membership. In one respect this is the policy Christ has given. However as we look at the other activities of the church we are occasionally forced to conclude that the last part of this commission is greatly, almost entirely neglected. The church is glad to add to its membership but to teach all things that Christ commanded is sometimes sadly neglected.

On every hand we see social activities taking the place of the real work of the church. Sunday school classes are organized, not to spread the gospel but to have social times, suppers, programs and entertainments. Aid societies have socials and entertainments to raise funds for various charitable purposes. Bible classes.

various church boards, and church officials have banquets. All these things detract from the real work of the church.

The church of today is also inclined to promote the cause of social betterment by education and evolution more than it is by the saving and lifting power of the gospel. Mental development is stressed and the gospel neglected. The gospel will lift sinful man from his evil ways, it will change filth to neatness and to cleanliness, and it will reform a man's life as nothing else will; yet it is neglected while the church attempts to make men live better by legislation.

Education is made a great part of the life work of some churches. These denominations have founded institutions of learning, colleges of liberal arts, and universities. In these schools is now located the power of the church. To them she looks for her spiritual guidance and the development of her ideals and standards of living. She will have no leaders but those who come from these institutions, and those who would work a reform are not heard because they are simply called by God and not the schools. To maintain these schools on a standard set not by God but by the world, great

drives are made for endowment; some contribute to these drives by pledging themselves to pay certain sums of money, thus mortgaging their uncertain future. Education is king of kings and lord of lords in some denominations that desire to be modern.

Many denominations are failing to recognize and fulfill their mission in this world. They are placing too much emphasis upon these social and educational phases of life, and not enough upon preaching the gospel and teaching the things which Christ commanded.

Does the church you hold membership in belong to the class of churches which recognize their real mission, or does it emphasize the wrong things.

—Goshen, Ind.

BAPTISM

Reuben Shroyer

One reason no doubt why there is diversity of opinion existing on the subject of Baptism is because many look upon it as an insignificant subject and do not recognize its importance because they do not comprehend its design.

Design 1.

It is God's ordinance thru

which he promises pardon of sins. "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." (Acts 2:38)

"And now why tarriest thou, arise and be baptized, and wash away thy sins calling on the name of the Lord." (Acts 22:16)

Design 2.

It places the person into Christ. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27)

Pro. 3. It's a means of salvation. "The like figure where unto even baptism doth also now save us, (not the putting away of the filth of the flesh) but the answer of a good conscience toward God by the resurrection of Jesus Christ." (1 Peter 3:21)

The foregoing shows it to be a question of great importance. We notice further that where the conversion of sinners is recorded under the apostles' labors **baptism** immediately followed **conviction and confession**, thus showing that the apostles looked upon it as a very important ordinance in the salvation of men.

Furthermore with very few exceptions the churches of Christendom require what they call water baptism before admitting them into full fellowship in the church, showing it is considered an important element in Christian work. Surely when a man is fit for heaven he is fit for membership in any church.

Seeing then its design and its importance great care should be taken to determine how baptism should be performed.

Numerous allusions are made to the subject in the New Testament.

1. We find a washing with water. "Let us draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." (Heb. 10:22)

Now it is evident that to wash the **hands**, or **face** or **head** is not washing the body, hence **pouring** or sprinkling a little water on the head can not, nor does not, meet this requirement.

This washing is also mentioned in Eph. 5:25: "That he might sanctify and cleanse with the washing of water by the word."

Again baptism properly per-

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formed must while being a washing of the body be a burial. "Therefore we are buried with him by baptism into death. That like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life". (Rom. 6:4)

Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. (Col. 2:12)

Now every reader knows what is required to constitute a burial. Nothing is buried until it is covered up. Every one

further knows that position is not necessarily a question in a burial. Custom among us lays a person on the back in ordinary burial of the dead. All must admit it would be a burial were the person placed in any other position and covered up. Now it can readily be seen that nothing short of a complete immersion in water can possibly fulfill the requirements of a washing with water and burial at one and the same time. This also shows why John "baptized in Jordan". (Matt. 3:6, March 1:5-3). Also "in Enon near to Salem because there was much water there." (John 3:23) Also why Philip and the eunuch went down into the water (Acts 8:38). Seeing then that immersion is needed to fill the scriptural requirements we turn to Matthew 28 to learn the formula and something more about the question.

Let us take a common every day view of this sentence. "Baptizing them in the name of the Father, and of the Son." What of the Son? "The name of the Son." Now something must be done "in the name of the Son." What is it? "Baptizing them in the name of the Son." The same is true concerning the Holy Ghost. Hence

it can readily be seen that the full rendering of the commission would be, "Baptizing them in the name of the Father and baptizing them in the name of the Son and baptizing them in the name of the Holy Ghost."

Those that baptize by one action almost universally will say I "baptize you in the of the Father, Son and Holy Ghost", leaving out the "and of" after Father and Son. Let us see a little farther. John, James and Henry Smith are one (family). No name under heaven can embrace the three names John, James and Henry in one name. No more is it possible to get a name which will embrace the three names Father, Son and Holy Ghost, in one name. As the three Smiths can be combined and called the Smith family, so Father, Son and Holy Ghost can be combined into one (God or God-head or Trinity) but no name can embrace the three names nor can any one act baptize into the three names. The only possible consistent way to baptize by one action would be to give the three persons a family name and baptize into God or the Godhead, or the Trinity, but this would not be in harmony with the Savior's formula. Therefore

we must conclude that baptism must be a washing, a burial, and that there must be three action in it. This is Trine Immersion.

What makes this conclusion all the more reasonable is that tertullian gives us to understand that trine immersion was universal in his day and that only 60 years after the death of the Apostle John. Can any intelligent person believe that with large churches scattered from Rome to Babylon, embracing such places as Corinth, Philippi, Antioch and the seven churches of Asia it would have been possible for the apostolic mode to have changed from something else to trine immersion and become universal and not even a word of dispute about it and all this in 60 years time? No student of church history could possibly believe such a thing. Knowing how slowly religious customs change.

Furthermore we find that when single immersion was introduced by Eunomius over three hundred years after Christ it met with opposition.

When single immersion was first invented it was performed by the forward action, the same as trine immersion. Backward single immersion is but little over 400 years old

and no man has ever been able to trace a single case of it in authentic history beyond the Baptists in England who were the first to use it. Historians tell us that pouring for baptism was introduced **years after the apostles** to baptize those who were sick in bed but the person was drenched from head to foot and so much question was there as to its **validity** that these persons could not hold office in the church. From this gradually sprinkling arose. Hence it's easy to determine the human origin of pouring, sprinkling and single immersion. But no man has ever found the human origin of Trine Immersion. It is now and always has been recognized as valid baptism. It is the baptism that fulfills every requirement of the Gospel.

BIBLE WARNINGS

J. F. Britton

"Then understood they how that he bade them not to beware of the leaven of bread, but of the doctrine of the Pharisees and of the sadducees." (Matt. 16:12) "Beware of dogs beware of evil workers, beware of the concision." (Phil. 3:2) As the early church was infested with a gang of those

Judaizers and infamous teachers, that were continually exerting their judicial ideas, and contending for carnal liberties and evil propensities which were foreign to and incompatible with the vital principals and doctrines taught by Jesus Christ and his apostles. And unfortunately the posterity of that gang of evil workers has come down with the church, and today we see they are rampant in their various activities that have almost paralyzed the church in her mission.

Isaiah gives a sad and deplorable picture of the conditions of Israel under the supervision of the Watchmen and Shepherds. He writes as follows: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, yea they are greedy dogs which can never have enough, and they are shepherds that can not understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink and tomorrow shall be as this day, and much more abundant."

(Isa. 56:10-13)

"And I said, hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know judgment?" (Mic. 3:1). Notwithstanding those Bible warnings have been ringing down through the pages of the Bible, through all ages of the past.

It is awful in the extreme to see those modern Pedagogues and leaders in the modern church of today, how they have arrayed themselves against the vital teaching of Christ and his apostles. No wonder Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are raving wolves." (Matt. 7:15). Hence we see all through the Bible those warnings against false teachers and evil workers: yet it seems there are gangs of heretical leaders that have found a fertile field in the church for their impious industry. Hence those Bible warnings should serve as an incentive to the true Christian to spend considerable time at a throne of grace, imploring our blessed Lord for wisdom and discretion that they may dis-

cern what is right and safe, and what is wrong. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that if it were possible, they shall deceive the very elect." (Matt. 24:24). Then rings out the burning warning, "Behold, I have told you before." (Matt. 24:25). And now comes the vital question, whose advice will we take, and whose doctrines will we believe- Christ's and his apostles? or those teachers "Having a form of godliness, but denying the power thereof?" (2 Tim. 3:5)

Paul says, "Now I beseech you, brethren mark them which cause divisions and offenses contrary to the doctrine which ye have learned: and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17-18).

Therefore it is not hard to see the vital force of those Bible warnings. For they determine our destination either for weal or woe.

HOW ABOUT IT?

Wm. Wells

I would like to get my views as I see some things concerning the future before the people. So if my views on the Scripture are not right that I may be set right.

During the reign of the Hebrew people from Isaac to the crucifixion of Christ, as I see it, God was little concerned about the Gentile people as a nation. In a sense, Israel dates back from the foundation of the world, while the church existed in the mind of God before the foundation of the world; that I want to speak of later. While Abraham is the father of this nation he is never spoken of as an Israelite. God has a system and a reason for all he does. God at the fall of Adam made a promise to the people and that promise was, he would send them a Redeemer, to redeem humanity from under the curse of sin that Adam committed. But as I see it, before God could rightly carry out this promise he had to destroy the nation with a deluge of water because of sin. So to me, the fulfillment of this promise was prolonged. So after the flood the earth must be repopled again. Then God's attention is again

turned to bringing about means whereby a Redeemer may be brought into the world for the saving of mankind, and to redeem him from under the yoke of sin that Adam was lead into by the cunning craftiness of satan. So Israel comes on the stage of action through Abraham as the people by whom the Redeemer is to be born. So if we will follow this people between 1500 and 2000 years we can easily see the long suffering and patience of a loving Father to them. Strong appeals were made to them by God's prophets. Read Isaiah's, Hosea's and Amos' messages to them. Others could be mentioned and still in the face of all this warning by God's preachers the prince of this world almost became victorious. And he did succeed in overcoming at least ten tribes. And up to this very day there is a cloud of mystery over them. But thanks to the One who doeth all things well, he did succeed in holding a remnant sufficiently good enough that the Savior or Redeemer was born by them. But from the very beginning of his manhood we see him tried. His own people are trying him on every hand. It is plain to see the finger of the evil one mixed up in the whole affair for Jesus

said to his disciples less than 48 hours before he left them: "Hereafter I will not talk much with you for the Prince of this world cometh and hath nothing in me." (John 14:30)

But this Prince was never satisfied till he saw the Son of God hanging on the cross. Little did he know he was directing the way that would make it possible for all that would afterwards come unto this Christ and follow after and obey him would have everlasting life abiding in them.

But if the Hebrew people refused the offer of mercy and the pleading of the Redeemer and turned a deaf ear to the evil one less would have been their sufferings for lo, these many centuries.

But God knew the end from the beginning. So the chance for the Jew very largely ended with Christ on the cross. Soon after that God turns his attention to the Gentile world. What will be the outcome of it all? Wel, let's see. Up to this time Christ's church was still in its infancy. "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." (Eph. 1:4; 1 Peter 1:20) To me, Paul and Peter both had in mind the church. There

was something that was to take place between the cross and the crown that was a mystery to the disciples.

So the thing that was in the mind of God before the foundation of the world that is mentioned in this article came to be called the church. This church consisting of the children of the bride-chambers his people as individuals, and the bride, his people as a body or church, he purchased (Acts 20:28) with his blood. Jesus when he was here on the earth was subject to the Father's will, and just before he left the earth he told his disciples that he was going back to the Father, and that he would send them another comforter and when he came he would bring all things to their remembrance t h a t he (Christ) had said. No use to go into details in the manner in which he came. But the thing that is in my mind, Jesus verified every word he said in regard to the coming of the Comforter. He did not only fill the house where at least 120 people were sitting but he filled them to the extent that Peter preached a sermon that startled the whole city of Jerusalem. Insomuch that men and women cried out what

shall we do to be saved. They were at once told what to do and the result of it was three thousand were converted and baptized; or in other words three thousand was added to them.

Now brethren, listen to me, here on this Pentecost day the thing that had been in the mind of God since before the foundation of the world was manifested in the descent of the Holy Spirit or Comforter. And later Paul tells me the church is the body of Christ and he (Christ) is the head of it. So when the Jews crucified the Christ they brought an indictment on themselves that they knew not what the full result would be. Then and there the attention of God was turned to the Gentile people as it had never been before. Notwithstanding salvation was offered to all the world regardless of race or nationality. So this Comforter in the personality of the Holy Spirit who brought all things to the mind of the apostles and he is still available, lives and reigns in the hearts of all men and women who are willing to accept Jesus Christ and take him at his word for the betterment of his church. The church is the bride of Christ. Here is an engagement of nearly nineteen hundred years duration. But

the marriage will surely take place in the near future. I want to be clear on this and if I am not right I want to be set right. This engagement is between Christ and his church. The bride does not include Abraham, Isaac and Jacob, neither does it include any of the Old Testament saints. The church only. Well, says one, what will become of them? They will be saved and will be present at the marriage of the bride and the Lamb, but they will have no part, only as guests.

Turn to Matthew 22 and read the parable as Jesus related the story relative to the marriage of the king's son. There were guests there and in fact at nearly all marriages there are guests. The marriage here spoken of in Matthew 22 is a type of the marriage of God's son and the people that were first invited were the Hebrew people, the very people that Jesus was addressing but they were so set in their own ways they could not see it. But the ones that did respond are the Gentile people, but the sad part of it was one slipped in that did not have on a wedding garment.

Now I do not want to be hard-boiled on clothes, but I do believe that clothes have something to do with true religion. That has long since

been entirely stamped on my mind, not only by preachers in the long past but by the gospel of Jesus Christ. Brethren, please bear with me. It is as clear to me as the noon day sun that the church of Christ did not become fully organized until on or immediately after, the day of Pentacost. Don't understand me to set aside the teaching of the Christ before then. No, no. I am not making the sayings of Jesus before then non-essential but by the coming of the Holy Spirit he made it possible that his disciples could know what he said and understand it. And by so doing he made the responsibility to them as well as to us the greater.

He is just as ready to assist us Gentiles today as he ever was those Hebrew disciples of Jesus in their day. Because I verily believe the bride of Jesus will largely be made of that class of people. And I base my belief on the written word of God.

Jesus made a prophetic statement once to his disciples that he came in his Father's name and they received him not, but if one would come in his own name they would receive. But he is yet in the future when will Jesus come for his bride? Soon after the number is completed. Well, but some one says, what do you

know about the number? I know but little. But I am going to give you some Bible references that proves to my satisfaction that the bride was numbered. God does nothing haphazardly. God knew the end from the beginning. I am not talking foreordination, neither do I believe in predestination. Salvation is offered to all the world, but the Father knew who would and who would not be saved.

Here are the scriptures that I am producing regarding the number and that their names have long since been written in the Lamb's book of life:

Phil. 4:3; Ex. 32:32; Ps. 69:28; Dan. 12:1; Luke 10:20; Rev. 3:5; 13:8; 20:12; 21:27. If I had space I would like to give them in full.

Yes, and this sainted bunch the Holy Spirit is going to call on some day, and maybe in the near future, to take out of this world and present them to the Bridegroom, God's Son. Paul made a statement one time which I think is of the greatest significance. "Prove all things and hold fast to that which is good." "Be ye steadfast, unmovable, always abounding in the work of the Lord." Brethren, I am not drawing a line. The promise is to whosoever will, Jew or Gentile, white or black.

—Quinter, Kansas.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

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CYRUS WALLICK, CERRO GORDO, ILL.

What If I Say

What If I Say—

“The Bible is God’s Holy Word,

Complete, inspired, without a flaw,”—

But let its pages stay

Unread from day to day

And fail to learn therefrom

God’s law;

What if I go not there to seek

The truth of whihe I glibly speak

For guidance on this earthly way—

Does it matter what I say?

—Maud Frazer Jackson

In The Churchman.

The True Test

The true test of the Bible lies in its reverent and faithful use, and in a sincere effort to follow its teachings. Whoever reads the Bible in this spirit will find that it speaks to him with a moral power, a spiritual authority, a divine message, which his soul recognizes as from God himself. If the teachings of the Bible were followed, misery and selfishness and injustice would van-

ish from the earth. Wars would cease. Righteousness and brotherhood and peace would reign. The Kingdom of Heaven would come among us.

—Bisop Manning, quoted in Bible Society Record.

The Bible In Literature

In nearly every instance the literature of modern European nations began with the translation of the Bible.

Six hundred and fifty-one Biblical references were found in the poetry of Whittier, according to a thesis by a university student.

In most Near East countries the Bible has been used for centuries as the basic textbook. It is the standard book in language teaching.

—Bible Society Record.

Shallow Reading Habits make the colored supplement a serious competitor of the Bible. The newspaper is thrown before our eyes every day, as the Bible is not. Would that we might subscribe to the Bible by chapters, and have a boy

come up the steps every morning with an installment. The Sunday paper with its colored supplement fairly screams for attention—if it is admitted at all. Butterfly minds flit from one triviality to another. Much of the ephemeral reading of the modern home is a disgrace, and spells ruin to the intellect.

Too many children are being radioed and movied and true storied to the point of distraction—mental and spiritual. They are always on tiptoe—and will fall over if they do not keep moving. A new thrill every minute. Where is the balance wheel? Family worship has been almost forgotten. *

* *

Scores of the stories of the Bible seem especially made for the delight of children. Why should so many modern children be shut away from them? Instead of so many distractions, does not the home need a powerful attraction? What has ever proved a greater attraction, a stronger focus for mind and spirit, than the Bible?

—From "The Bible and The Home", published by American Bible Society.

FOR THE SUNDAY SCHOOL

Gleanings for the Quarterly Review.

Three Witnesses—Lesson 1

"The witness of the Baptist

was the witness of a man, the greatest and the bravest of all our mortal clan; the witness of a thinker, a hero, and a saint, who dared to do the thing he should, and never fail nor faint. * * * The witness of the sacred dove was Heaven's witnessing, the mystery of the Diety on broad and shining wing, the secret of the Eternal brought earthward from the sky to human hope and longing and dazzled human eye. *

* * The witness of the sacred voice the Father's blessing brought, the Father's loving confidence, the Father's tender thought; the words that from the dawn of time through all the ages run, the Father's matchless tribute to his well-beloved Son. * * * Man's witness, and the Spirit's, and the Father's gracious word: a three-fold blessed witness to my well-attested Lord! And can I fail to follow him, and can I fail to bring my humble, grateful witness to my Saviour and my King?" — Amos R. Wells in The Sunday School Times.

(A suggestion: let some pupil recite this on Review Sunday. See S.S. Times for December 17, 1927).

Prayer and Parting—Lesson 4

"It would be well for the cause of Christ and for the spiritual welfare (and the physical welfare too) of most individual believers if they

did more fasting. In the early and marvellously blessed and victorious days of the church they ordained ministers and elders with fasting and prayer. (Acts 13:2, 3; 14:23). Nowadays, oftentimes they ordain them with a feast and a frolic. The old way is better. One great reason why the professing church of today has so little power is because it has become so frolicsome and so much more given to fun than to fasting. Fewer socials and picnics and church fairs and inter church ball games and other competitions, and more days of fasting and prayer would work marvels of grace and delight in the heart of Christ Jesus and go far to bring in the revival that is so sorely needed, and would do more to bring in the young people and hold them after they were brought in than all the cunning schemes ever devised. * * * It is true that the Lord Jesus is still with those who obey his commandment to go and make disciples (Matt. 28:19, 20), and he is with and dwells in those who love him and show it by keeping his commandments (Jno. 14:15-23). He is with us in his Spirit, * * * but he is not with us as he was with his disciples in the days of his flesh. But

he will be again some day (Acts 1:10, 11), and there will be no fasting then, only rejoicing and praise and song. God haste that glad day (Rev. 22:20) In the meantime let us fast and pray and work.—R. A. Torrey in Gist of the Lesson."

Parables—Lesson 7.

"Numerous parables present varying aspects of the Kingdom of God. A group dealing with this theme is found in the Gospel of Matthew. The one on which our lesson is based today is found only in Mark, and is the only one peculiar to the second Gospel. * * * One definition of a parable is 'An earthly truth with a heavenly meaning.' Matthew Henry said: 'A parable is a shell which keeps good fruit for the diligent, but keeps it from the slothful'."—Samuel D. Price in Christian Herald.

The Storm-Tossed Sea and the Storm-Tossed Soul—

Lesson 8

"Whether the wrath of the storm-tossed sea, or demons, or men, or whatever it be,

No water can swallow the ship where lies the Master of ocean and earth and skies;

They all shall sweetly obey my will
—'Peace, be still!'"

"Insanity! The sinner's spiritual insanity. Not only has

the Fall, in its effects upon every child of Adam, defiled our hearts, alienated our wills, and corrupted our affections, but it has also blinded our perceptive faculties, darkened our understandings and deranged our minds. The sinner may deny this, and point to the wonderful development which the intellect has attained in this twentieth century; yet nevertheless the fact remains that the sinner is spiritually mad—out of his mind’.—Arthur W. Pink.

(A copy of the tract, *Spiritual Insanity*, from which the above extract is taken, will be sent on request. Please enclose stamp.)

“Note the three contrasts: sitting contrasted with wildly rushing to and fro; clothed contrasted with his former nakedness; in his right mind contrasted with his frenzies.”—Sunday School Times.

Feeding the Five Thousand.

Lesson 11

Read John 6:22-63.

“Bread of heaven

Feed me till I want no more.”

“Break thou the bread of life

Dear Lord, to me,

As thou didst break the loaves

Beside the sea.”

“The feeding of the multitudes is regarded as one of the greatest of miracles, because it involved a creative act. It is the only one of the thirty-six miracles of our Lord that is

recorded by each of the four evangelists. * * * This miracle was far-reaching in its influence on account of the large number of persons directly affected.”—Arnold’s S. S. Commentary, 1912.

“How may we distribute the bread of life to others? By a consistent Christian life that acknowledges Christ as the source of all power and joy. By our cheerfulness and helpfulness. By Christian conversation and letters. By teaching in the Sunday school. By aiding the missionary work. By supporting the church in all its services and operations. When we give freely what God gives us, when we as individuals and churches distribute to others the blessings God bestows, we shall find that more is left than we received at first.”—Wilde’s Illustrated S. S. Quarterly.

“The Revolt of Youth”

Lesson 12

“The law of Moses required that those who spoke evil of father or mother should be put to death (v. 10, cf. Ex. 21:17; Lev. 20:9; Deut. 27:16; Prov. 20:20; 30:17). This may seem like stern justice, but contempt for parents is an appalling sin and lies at the root of many other sins and leads to certain ruin. There perhaps

never was a day in which emphasis more needed to be laid upon the Fifth Commandment than our day. 'The Revolt of Youth' against parental authority and all authority is not only seen on every hand, but is excused and defended and even applauded, even by judges and college professors and presidents, male and female; but the Word of God stands in spite of the theories of Pharisees and the supposedly erudite today as truly as it did in Jesus' own day.'"—R. A. Torrey in Gist of the Lesson.

Look for Quarterly Reviews from our own writers in the next issue of the Monitor.

Reports and Correspondence from Sunday schools and Bible classes solicited for this department.

COON RIVER.

Coon River Dunkard Brethren began a series of meetings on Sat., Feb. 4th. Bro. L. I. Moss gave strong Gospel messages from night to night for a week. Owing to sickness and rainy weather and muddy roads the meetings were somewhat hindered. However our members were strengthened and encouraged to more faithfulness and loyalty. Six young

persons came out and stood for a closer walk and fellowship with God.

Bro. Moss went from here to Dallas Center where another organization was effected. Eleven of our members are in that territory which will weaken our little band in number. We are sorry to lose these earnest, faithful workers, who have been such a source of inspiration and help to us, but realize they are preparing for greater service in the Master's kingdom. Trusting this will not sever the bond of union, and that we may continue to co-operate, and each one strive to become more Christ like and less worldly.

Elizabeth Erb.
Yale, Iowa.

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BIBLE MONITOR

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NO. 6.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteously, more holy, and more perfect through faith and obedience.

REFLECTIONS OF A LITTLE CANDLE

In Feb. 18, 1928, issue of the "Gospel Messenger" Eld. Jno. S. Flory continues his "Flash Lights from History", and after a careful study of his effort one would conclude that if he had used a steady gas jet or an electric light instead of a firefly, "flash light" he might have seen some important events and happenings that escaped his version.

For general information it may be stated that three of the luminaries in the Church of the Brethren being given an offer to compare notes on the "worldliness" — things that caused division in the church and final separation — in the church accepted, but on being told "our correspondence would make interesting reading for the Monitor family", flickered a few times and refused to permit its publication and so it ended.

Eld. Flory tells us of the wonderful growth of the church after the lopping off of

the Progressives under H. R. Holsinger. With a steady light instead of a "flash" he might have seen this growth was due to the fact the Progressives left in the church didn't dare assert themselves until in a quiet unpretentious way they had succeeded in raising up a sufficient number of their kind to dominate Conference. Then they came out in the open and asserted themselves. This revealed to the loyal and faithful how completely they had been deceived in the leaders. The result was a reaction and a separation of the loyal, being unable to get this "worldliness" out of the church.

But Eld. Flory thinks the Dunkard Brethren "insist on looking backward instead of forward", and that "to them the church is a fixed institution."

Well, David one time looked backward and it enabled him to see himself as God saw him and it wrought a wonderful change in his life, and proved

a great blessing to him. "I thot on my ways and turned my feet unto the testimonies. I made haste and delayed not to keep thy commandments." The thought is suggestive and it may be some others besides David and the Dunkard Brethren might be as greatly blessed by a look backward if they used a proper light. And we confess the church, so far as principles are concerned "is a fixed institution."

Principles are unchangeable but methods may change and often do, but even here, changes are not always for the best.

But we are told by this historian, "they forget that the church is to serve he world." God forbid we should ever remember "the church is to serve the world." When the church sets out "to serve the world," it is time to "look backward."

It is gratifying, however, to note Eld. Flory does not "question our motives", and that he doesn't find any fault with our "doctrine and practice and system of church polity." So long as our motives are pure and our doctrine and practice and church polity are not questionable we feel pretty safe, and methods will take care of themselves. Wrong doctrines and practices and church polity in

the "mother church," as they conceived it, caused this "restlessness" and "dissatisfaction" among the faithful ones.

Eld. Flory's insinuation in his "comparison" relative to a "certain man who found himself out of harmony with those about him" is beneath the dignity of a reputable historian, especially as applicable to a people whom he "would not misrepresent" and whose "motives he would not question."

But this historian finally concludes, "the Dunkard Brethren are mistaken." Mistaken in what? He found no mistakes in our "doctrine and practice and church polity." Perhaps he thinks we are mistaken in this: "The idea that a little band of elderly people, widely scattered, can organize themselves into a body that can get anywhere, and that on a reactionary program, is unthinkable." Well, the unthinkable sometimes happens. It happened with Gideon's little band. It happened with Noah's little band. It happened with a lad and a sling. It happened with Jesus and his little band of "elderly" men. It happened with Bro. Mack. It happened with Paul and Silas. "elderly" men in the Phillippian jail. "If God

be for us who can be against us”?

When Nehemiah rebuilt the walls of Jerusalem with his little band of “elderly” men they said “if a fox run upon the wall it will fall,” but it didn’t. Sanballat was the fellow that was mistaken. It would seem the Sanballats not all dead yet.

But Eld. Flory finds there are some who are curious to know of “specific instances of worldliness” in the Church of the Brethren, who were told, “Life insurance, a hireling ministry, neckties, and musical instruments in worship” are of this class. Well, we are glad. Eld. Flory did not say they are not, or deny they are not tolerated, and, without protest, and are in common use in the Church of the Brethren.

And notwithstanding some “of these things are found among those who have “signed up”, does not prove they are not a species of worldliness, or that our church polity approves them, or that the Church of the Brethren opposes them. That’s the difference. Now if Eld. Flory had used a steady torch instead of a “flash” he might have been able to see other “specific instances of worldliness.” Such as, wearing jewelry, bobbing the hair, following the immodest modern styles of dress, se-

cret lodges, discarding the prayer veil, standing in prayer in times of public worship at regular preaching services, a general neglect in the use of the Lord’s prayer, affiliating with politics in holding civil offices which in the discharge of the duties of the office, gospel principles are violated, all of which are tolerated without protest by the “mother church,” which now “maintains all the things for which H: R. Holsinger was expelled.

Eld. Flory tells us truly, “The tendency to worldliness is an ever present evil and in the church life of our time, as in the days of the apostles and in every age since, we find things that grieve the hearts of the faithful.” Now will any one contend that the things enumerated above tend to sanctification and “holiness in ourselves and others?” Then since the “mother church” will not rid herself of them, what shall the “faithful” who are “grieved” by them do? Shall they hang on and be “grieved” or come out and be free? Is adherence to the church that tolerates them without protest of more importance than a grieved conscience and the principles involved? Surely not. And we are glad to note that in many places these grieved faithful ones are coming out and enjoy-

ing the peace of conscience that "passeth understanding."

Lastly, Eld. Flory concludes the Dunkard Brethren have "nothing to offer the world that the church from which they withdrew does not have." But we have something to offer these "grieved, faithful" ones, that they can not have in the church in which they now are,—freedom from this worldliness, and peace of mind and conscience instead. We offer them and the world a church home where they will not have to be "partakers of other men's sins" by supporting a church that tolerates this worldliness to which reference is made above.

We offer them spirituality without an admixturer of carnality.

We offer them a place to worship, church houses, that have not been converted into play houses and banquetting halls.

These reflections from this little candle are given in the hope that some benighted souls may see "the true light of the great luminary" "that lighteth every man that cometh into the world."

To all Dunkard Brethren, this little candle would say, let us all so live as to "give no occasion to the adversary" for he is watching and noting every move we make and you

may be sure he will lose no opportunity to hinder our work and to discourage our sympathizers. If we fail at no point to live up to our "doctrine and practice and church polity", he will be completely disarmed; for as seen, so far, he has made no attack on that line. God help us to "take unto us the whole armor of God that we may be able to stand against the wiles of the devil."

If it's only a little candle, let it shine, "You in your small corner, and I in mine."

AN AFTER THOUGHT

L. I. Moss

I would like to call the attention of the Monitor readers to some thoughts from the "flights" in the Gospel Messenger of Feb. 18, 1928, by Jno. S. Flory.

I am glad the author recognized the mother church had her greatest period of growth after the progressive element pulled off, as he called it. True the church was in condition to grow when she was rid of that worldliness, and we all know it did grow for many years. Then he speaks of another period of restlessness of late years, and it is evident the growth has been slow. Well, the author claims this has been the fault of the

Dunkard Brethren, but not so, it is again because of the extreme worldliness.

Something more follow on down through his article to where he says, "They forget that the church is to serve the world." I am glad the author has worded this as it is, by so doing he has revealed exactly what the Church of the Brethren is trying to do (serve the world). Now read Rom. 6:15-18 and see the results of serving the world. They began to serve the world which led them to obey the world.

I am glad to know the Dunkard Brethren have a higher purpose, which is to serve God to save the world.

God is unchangeable, his word is unchangeable. We are to serve the unchangeable God, obey his unchangeable word, and not to serve or obey the changeable world.

Now another thought from his flashlights, the flash must have been too short to see the whole picture.

He spoke of one place where the Dunkard Brethren had organized with 11 members. He was proud to tell his reader one had gone back. I am quite sure I know the place he had in mind, and one did go back. That was bad, since enough others have come over at that same place

to make something like forty, so you see he did not leave his flashlight turned on long enough to get it all.

I am glad to tell you all the work is making a nice steady growth.

I am also willing to say we expect to find some at different places who are not willing to follow the word, and will fall back. They did it in Christ's time. On one occasion his teaching was too plain, and they said it was a hard saying so they followed him no more.

—Fayette, Ohio.

JOHN THE BAPTIST AND THE SUNDAY SCHOOL TEACHER

F. B. Surbey

The International Sunday School Lessons for six months are taken from the Life of Jesus as recorded by Mark. While Jesus is the central figure of these lessons, we must not overlook that great character—John the Baptist—Spoken of in the first lesson. He was a great character because of his preparation, and because of his mission, and because of his life.

God had a hand in the selection and preparation of John. The Holy Prophets of old foretold his coming. His

parents were both righteous before God, walking in the commandments and ordinances of the Lord blameless. Their prayers were heard, and the angel Gabriel sent to announce to them the birth of a son who should be great in the sight of the Lord, and filled with the Holy Ghost. This preparation of John very nicely illustrates the preparation the Sunday School teacher of today should have.

The teacher whose selection has been directed by God, who has righteous parents, and who is filled with the Holy Spirit, has the foundation necessary for a good teacher.

John's mission was to prepare the way of the Lord, to herald the coming of One mightier than he, to preach repentance and baptism, to tell men that the kingdom of heaven is at hand, and to point out to them the Lamb of God that taketh away the sin of the world.

The Sunday school teacher also, must prepare the way for Christ in the hearts of the pupils. The rough places in their lives must be made smooth, and the crooked ways made straight. The evil of selfish inclinations and the worldly sins must be pointed out to them, and their results made known in such a way

as to bring sorrow and repentance. Moral and Christian character must be developed by teaching honesty, purity, loyalty, humility, service, sacrifice, and the Christian graces of love, joy, peace, long - suffering, gentleness, goodness, faith, meekness and temperance. Then they must be told that the kingdom of heaven is at hand now, and must be shown the way into the kingdom. Jesus must be pointed out to them not only as king of this kingdom but as king of our lives and the Savior of the world.

John's humility, obedience, and sacrifice are examples of the life the Sunday school teacher must live. He must live the simple life in all its phases so that he will not be overcome by the temptations of vanity, wealth and fame, but will rather be charmed by the desert atmosphere of meditation and communion with God. Neither must he forget his humility by seeking self-glory and esteem from the pupils. John, like all great men, put the cause he represented above himself. He said, "He must increase but I must decrease." So must the teacher consider himself nothing that Christ may become everything.

God approved the work of John, by sending Jesus to

him to be baptized. Jesus compliments John by saying, "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet." "For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist."

John sacrificed, was imprisoned, and died a martyr for the cause. How does our service and sacrifice compare with his? Do the pupils know that the kingdom of heaven is at hand? Are they following the Lamb of God? What can Jesus say of us and our work?

—North Canton, O.

THE HIDDEN TALENT

A. H. Zumbrum

Matt. 25:14-30 gives us the parable of the talents. We read in this parable that the talents were given to each according to his several ability. Now we are all given talents according to what we are able to make good use of, and I don't believe we are given any more than what we are to make use of. If we were given 5 talents and only use four and hid the other one I think we would come to the same condemnation as the

servant that received the one talent, and the same with those with three or two, or even if we only have one we are expected to make good use of it, as the Lord of these servants expected of them. In looking at the needs of the church just now I wonder if there are any trying to hide some of their talents. We hope not, but believe there are some that are a little talented along some lines that if they exercise their talent they would become more talented. As a child needs exercise to grow, so do our talents. Some seem to think because others are more talented they will keep their talent hid when they ought to use it and thereby make it a little stronger. For an example, I asked some that had been writing for the monitor why they do not write more? Some say, others are writing now that are more talented, but I think that is one way to hide our talent. Because some one is more talented than we are is no excuse that we should not try. Because some one is more talented to tell the sinner the story of Jesus and how he died that we might be redeemed does not mean we should hid our talent and not try to tell the story the best we can. All that is expected of us is, do

our best. Now if ever there was a time in the history of the church for the followers of Christ to use their talents it is now. And I hope there is not a brother or sister who has a hidden talent and if you have dig it up, and put it to work, for the church needs it and the world needs the true story told to them. The world needs salvation so don't hide any talents God gave you to use to save the lost world. Now this parable says the Lord of these servants gave them these talents and then after a long time he cometh and reckoneth with them. That is what we may expect of our Lord. We will have to give an account of how we used our Lord's talent. Remember these talents we have are God-given talents, and our Lord will expect us to have used them in a way that we will be able to return them a hundred fold when he comes again. But the parable says when he came again he was well pleased with those who used the talents well, and he gave them a wonderful reward. So it will be with us if we use our talents. But when the Lord of those servants came to the one that had not used his talent as he should, he was very much displeased, and not only did he take the

talent away from him, but cast him into outer darkness where there was weeping and gnashing of teeth. Would not this be sad if this should be the fate of any of us for not using our talents as we should? Now we must take this parable just as it is for Jesus gave it that we might know what will take place when he comes again.

When Jesus comes to reward his
servants,
Whether it be noon or night,
Faithful to him will he find us
watching?
With our lamps all trimmed and
bright.

If at the dawn of the early morn-
ing
He shall call us one by one,
When the Lord we restore our tal-
ents,
Will he answer thee "well done"?

—West Manchester, O.

REPENTANCE

D. W. Hostetler

Galatians 5:6: "For in Jesus Christ, neither circumcision availeth anything or uncircumcision; but faith which worketh by love." Faith sees the positive occurrences of foretold events of the fulfillments of promises, and love unites the one having faith and the one making promises. Faith and love prompt obedience to the Gospel which will

secure the reward. (Teeters' comment on Gal. 5:6).

Jesus says, "No man can come to me except the father which hath sent me draw him." This man must be brot to believe the Gospel of Jesus Christ, for it is impossible to please God without faith. So, to cause a man to believe is to make him sensible of his condition, and he knows he is a sinner.

Romans 2:4 says, "Or despisest thou the riches of his goodness and forbearance and long-suffering: not knowing that the goodness of God leadeth to repentance?" The goodness of God is the drawing power of God upon the heart of the sinner. "For we all have sinned and come short of the glory of God." (Romans 3:23) This text makes it seem that the whole world is guilty; therefore it is necessary for all the guilty to repent in order that they may enjoy the teaching of verses 24 and 25. "Being justified freely by his grace thru the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God."

This brings us to the sovereignty of God and in order to

attain to its blessings there must take place in the life of the sinner a godly sorrow for sin. Paul rejoiced that the church at Corinth was made sorry for sin after a godly sort and this sorrow worked repentance to salvation, a repentance "that bringeth no regret". This godly sorrow leads to carefulness to guard against evil and provides for safely, heedfulness, caution, and anxiety, and leads to indignation, which is the feeling excited by that which is unworthy.

A godly sorrow for sin leads to vehement action with great force against sin and leads to a great zeal and eagerness to get rid of sin and attain to the blessings under the sovereignty of God. A repentance thus worked out brings about a reform, a change in life, a turning about. The primary meaning of repentance is a godly sorrow for sin, renouncing the love and practice of sin, and a seeking for forgiveness.

Do we preach and teach the doctrine of repentance as we should? Do we teach that repentance should precede church membership, and that repentance is one of the steps leading up to the right of church membership?

Let us see what the prac-

tice of the early church was. John the Baptist came preaching in the wilderness of Judea saying "Repent, for the kingdom of heaven is at hand." And after John was cast into prison Jesus came into Galilee preaching the gospel of the kingdom of God saying, "The time is fulfilled and the kingdom of God is at hand. Repent and believe the gospel." The twelve went out and preached that men should repent.

When Paul made his defense before King Agrippa, he informed the king that he was not disobedient to the heavenly vision. But he shewed first to them of Damascus, and of Jerusalem, and throughout the coasts of Judea, and then to the Gentiles that they should repent and turn to God and do works meet for repentance.

When John saw the Pharisees and Sadducees come to his baptism he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet from repentance." Fruit is not simply attached to a tree. It is a part of the tree. It derives its character from the tree. So a man's works and words and actions are a part of him and shews forth his true

character.

A man hears the gospel, says he believes, and claims he has repented; he unites with the church and after all this he lives just as he did before his (so-called) conversion. His conversation is about the same, he acts about as he did before, he attends the lodge, the movies, the dance, the billiard hall. In short, the fruit is about the same. Now where is there any evidence of repentance?

But, suppose another man hears the gospel; he is made to believe it, is made to realize he is a sinner; he is sorry for his sins, repents, and unites with the church. After his conversion, instead of going to the Sunday baseball game, he is in Sunday school and church; instead of going to lodge meeting he goes to prayer meeting; he supports the church with his means instead of paying lodge dues; he has money for mission work; he is trying to live the life of simplicity; he has quit his old habits and his new habits are formed with New Testament teaching in mind. I know this position is not a popular one, but, in all honesty, which of the two men is really showing fruits of repentance?

Well could Peter tell those

men who had killed the Lord of life that they should repent and be converted that their sins might be blotted out when the time of refreshing should come from the presence of the Lord.

Repentance embraces confession, first of sin. Many came to John the Baptist confessing their sins. Acts 19:15 says, "Many believed and came and confessed, and shewed their deeds". The Jews presented their offerings and made their confessions.

This confession embraces still more. In 1st John we read that every spirit that confesseth that Christ is come in the flesh is of God. Jesus says, "He that confesseth me before men him will I confess before my father which is in heaven."

The things that bring the mercy of God to bear on the guilty are faith, repentance, and confession. This brings to mind Peter's teaching in Acts 2:38. "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."

—Beaverton, Mich.

A MYSTERY

J. F. Britton

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16) The following exposition on the word "Mystery", is taken from Cruden's "Concordance":

"The word signifies, a secret, a mystery being a thing kept secret and hid from our understanding, till it be revealed to us." (1 Cor. 2:7). We speak the wisdom of God in a mystery, even the hidden wisdom. Mysteries are said to be of two sorts: one sort is such as would never have been known without revelation; but when revealed, may be in a good measure explained and understood. Such is the doctrine of the satisfaction of Christ, of the resurrection from the dead, of the forgiveness of sins for the sake of Christ's sufferings, and of eternal life in a future world. The other sort of mysteries is those, which when revealed to us, we know the existence, or reality and certainty of them, but cannot comprehend the manner and

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mode how they are. These are the mystery of the blessed Trinity, and the mystery of the incarnation of Christ; or the union of the divine and human natures in one person. The calling of the Gentiles, which was hid and kept secret for many ages; is called a mystery, (Rom. 16:25; Col. 1:26-27). The spiritual union between Christ and his church is called a mystery, because it exceeds human understanding, and is revealed only to the children of God, (Eph. 5:32; Mark 4:11). The gospel is called the mystery of godliness, (1 Tim. 3:16).

"The prophecies concerning

the person, the coming, the characters, the death and passion, of the Messiah, are to be found in a multitude of places in the Old Testament, but after a figurative and mysterious manner. The actions, the words, the life of the prophets were a continual and general prophecy, which was concealed from the eyes of the people, and sometimes from the prophets themselves, and was not explained or discovered, till after the birth and death of Christ; and these mysteries were dispensed in so wonderful a method, and by so wise a providence, that the first served as a foundation for the second, and the succeeding gave new light to those that went before. They still improved in clearness and evidence, and the Holy Ghost dispensed them by measure, and in due degrees. Daniel is more explicit than the prophets before him: Haggai, Zechariah, and Malachi, speak of the coming, of the death, and of the priesthood of Jesus Christ, and of the calling of the Gentiles, after a more plain and distinct manner than the other prophets before them.

"The mysteries of the Christian religion, is that of the blessed Trinity, the incarnation of Christ, his hypostatical union with his human

nature, his miraculous birth, his death, resurrection and ascension, the predestination, and reprobation of men; the grace of Jesus Christ, and the manner of its operation in our hearts; the resurrection of the dead; with all the other mysteries revealed to us both in the Old and New Testament, are the objects of the faith of all true Christians; and the doctrine of the gospel, and these tenets of Christianity were called mysteries, not only because they were secrets which would not have been known, if the Son of God, and his Holy Spirit, had not revealed them to believers, but also because they were not revealed indifferently to everybody. The command of our Lord Jesus Christ to his apostles was in this case put in practice, give not that which is holy unto dogs, neither cast ye your pearls before swine Matt. 7:6. They preached the gospel only to those who seriously desired to be instructed in it; nor did they presently discover to them all the mysteries of religion; but in proportion as they became capable to receive them."

And as we are living in a time of a religious unrest and confusion, it is comforting

and satisfying to know that there is something that we can confide in, that there is no monopoly or controversy. And as the "mystery of godliness" is one of the wondrous attributes of the eternal wisdom of God, we should pray earnestly that God, will increase our faith in his word, and enable us to "Put on the whole armor of God, that we may be able to stand against the wiles of the devil." (Eph. 6:11) and secure to ourselves that eternal felicity that comes to us through the "Mystery of godliness".

—Vienna, Va.

NOTICE.

The notice of a District meeting to be held at Plevna, Ind., the First Wednesday of May, appeared some time ago, we again call attention to this meeting. All organized churches in this Central zone are entitled to two delegates at this meeting, and all queries intended for Conference must be presented to the district meeting. All Elders should arrange to meet the evening before on Tuesday evening.

L. I. MOSS.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

OUR MONTHLY TEXT.

* * * * *

* And in the days of *
 * these kings shall the God *
 * of heaven set up a king- *
 * dom, which shall never be *
 * destroyed: and the king- *
 * dom shall not be left to *
 * other people, but it shall *
 * break in pieces and con- *
 * sume all these kingdoms, *
 * and it shall stand forever *
 * (Dan. 2:44). *

* * * * *

Scripture References—

Dan. 4:3, 4, 34; 6:26; 7:13,
 14, 27; Psa. 2:8, 9; 10:16; 24:
 7:10; 45:6; 93:2; (Heb. 1:8);
 Zech. 9:9 (Matt. 21:4, 5);
 Matt. 6:10; 1 Tim. 1:17; 6:15;
 Rev. 17:14; 19:16; 11:15; 2:4,
 6; 5:10; 20:4-6; 22:5b; 1 Cor.
 15:24, 25.

This kingdom will be uni-
 versal, without limit as to ex-
 tent; everlasting, without lim-
 it as to time; and, blessed
 thought! the saints will have
 a part in that kingdom.

See The Brethren Hymnal.
 Nos. 178, 750 and 737.

Daily Readings.

APRIL.

(Readings in parentheses op-
 tional.)

1. Sun.—Mark 8:27; 9:1
 (Matt. 16:13-28; Luke
 9:18-27)
2. Mon.—Dan. 1:1-2:13
3. Tue.—Dan. 2:14-49
4. Wed.—Dan. 3
5. Thu.—Dan. 4
6. Fri.—Dan. 5
7. Sat.—Dan. 6
8. Sun.—Mark 16 (Mark
 8:31; 9:31; 10:32-34;
 Matt. 16:21; Luke 9:22;
 18:31-33; 24:6, 7, 44-48;
 Acts 2:23-32; 4:2; 17:
 18; 26:22, 23; 1 Cor. 15;
 Rev. 1:5, 18).
9. Mon.—Dan. 7
10. Tue.—Dan. 8
11. Wed.—Dan. 9
12. Thu.—Dan. 10
13. Fri.—Dan. 11
14. Sat.—Dan. 12
15. Sun.—Mark 9:2-29.
 (Matt. 17:1-28; Luke
 9:28-42; Rev. 1:12-18)
16. Mon.—Hag. 1, 2
17. Tue.—Zech. 1, 2
18. Wed.—Zech. 3-5
19. Thu.—Zech. 6, 7
20. Fri.—Zech. 8, 9

21. Sat.—Zech. 10, 11
 22. Sun.—Mark 10:1-16,
 (Gen. 2:18, 21:24; Ex.
 20:12; Prov. 4:1; 10:1;
 30:17; 31:11, 12, 28;
 Eph. 5:22-6:3).
 23. Mon.—Zech. 12, 13
 24. Tue.—Zech. 14
 25. Wed.—Mal. 1, 2
 26. Thu.—Mal. 3, 4
 27. Fri.—Psa. 1-4
 28. Sat.—Psa. 5-7
 29. Sun.—Mark 10:17-27;
 12:41-44 (Matt. 20:16-
 26; Luke 18:18-27; 21:1-
 4).
 30. Mon.—Psa. 8, 9

FOR THE SUNDAY SCHOOL

Review of Mark 1 to 7

F. B. Surbey

Since our S. S. Lessons for the Quarter are taken from the Life of Christ as recorded by Mark, we at once conclude that the Gospel should be the text book rather than the quarterly. How much have we learned about Mark's gospel these three months? What do the first seven chapters contain? Let us name the chief events: John's Preaching and Baptizing, The Baptism of Jesus, Healing of the Palsied Man Borne of Four, Call of Matthew, Passing Through the Corn on the Sabbath, Healing the Withered Hand, Choosing the

Twelve Apostles, Teaching by Parables, Stilling the Tempest, Casting Out the Legion of Devils, Raising Jairus' Daughter, Death of John the Baptist, Feeding the Five Thousand, Walking on the Sea, Teaching On Defilement, Healing the Syro-phenician's Daughter and the Deaf Man.

Can we give from memory a short description of each of these events? Should we want to turn to one of these events at some future time, would we know where to find it? Let us learn to locate some of them by naming the chapters. We suggest two names for each chapter. Either one, or your own selection may be used.

Chapter 1—John the Baptist, Christ's Baptism.

Chapter II—Matthew, Sabbath.

Chapter III—Twelve Apostles, True Relatives.

Chapter IV—Parable, Storm.

Chapter V—Miracle, Jairus.

Chapter VI—Five Thousand Herod.

Chapter VII — Heart and Hands, Children and Dogs.

Now that we have rivited upon our minds the location of some of these miracles, teachings, or events, let us take another review and note that the central figure is

Jesus. Other important characters associated with Jesus we find are: John the Baptist, Four Carrying the Pal-sied Man, Matthew, The Man with the Withered Hand, The Twelve Apostles, The Man of the Tombs, Jairus, The Scared Disciples, Herod, Herodias, The Five Thousand, The Pharisees and the Syrophen-ician Woman. In what chap-ters are these characters men-tioned and what practical les-son can we learn from each of them?

We have accomplished something if we can now re-cite our lesson on the first seven chapters of Mark, knowing the recorded teach-ings and works of Jesus. Shall we stop here? No. But let us ask ourselves the ques-tion, "Is the person Jesus more real to us now?" Can we see him among us, healing the sick, feeding the hungry, calling the sinners, stilling the tempests, raising the dead? Can we better sing, in the spirit, the following songs? "My Faith Looks Up to Thee," "Break Thou the Bread of Life," "I Need Thee Every Hour", "Jesus, Savior, Pilot Me", and "At Even, Ere

the Sun Was Set":

At even, ere the sun was set,

The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went
away!

Once more 'tis even tide, and we
Oppressed with various ills draw
near:

What if Thy form we cannot see?
We know and feel that Thou art
here.

Thy touch has still its ancient pow-
er;

No word from Thee can fruitless
fall;

Hear, in this solemn evening hour,
And in Thy mercy heal us all.

Do we realize that we have not an high priest which can not be touched with the feel-ing of our infirmities; but was in all points tempted like as we are, yet without sin? Do we realize that His promise "Lo, I am with you always even unto the end of the world," is a reality now? Mark aims to present to us a close personal friend, one al-together lovely, one that is our ideal. Shall we not strive to become more like Him.

—North Canton, O.

The Work and Wodrs of Jesus As Recorded by Mark

Ruth Drake

The gospel of Mark was written by John Mark the son of Mary. He wrote for the Romans and presented

Jesus as "The Great Conquerer." This appealed to the Romans very much as they were a war like people. Mark emphasizes the miracles of Jesus in order to prove to men His divinity. The lessons of the entire quarter have been taken from the book of Mark which is noted for its conciseness.

Mark briefly tells us how Jesus was baptized by John the Baptist in the Jordan river as his preparation for his life's work here on earth. Through this act of obedience on Christ's part, God revealed to the world that Jesus was the true Son of God.

Jesus's motto was service and he rendered it in its fullest meaning to the sick and afflicted all around him. Not only the bodily sick but the soul sick were healed. "I came not to call the righteous but sinners to repentance" shows us that Jesus while having no use for sin was willing to seek the lost. He showed no partiality, rich or poor, high or low, he was willing to help all.

One writer has said that one thing wrong with the world today is that we need the power to do the right. Only through Jesus can we secure this power. The golden text of the fourth lesson tells us that Jesus came not to destroy the

law but to fulfill it. We need the lesson from Mark now just as much as the people did in Christ's time, for we are becoming a nation with no respect for right and law. One glance at the daily papers of today show us that laws are not being obeyed neither is there the reverence for God's word and house that there should be.

Mark paints a vivid picture of Jesus coming to his own and his own receiving him not. Although despised and rejected by the Jews he goes persistently on teaching all who would listen. The people seemed unable to grasp his meaning in his talks so he began to teach by parables. Among the parables mentioned by Mark was that of the mustard seed and the sower. Jesus pictures how the kingdom of God although with a small beginning like unto a mustard seed it grows and becomes an ever spreading power. Through Christ's parables as recorded by Mark we have an outline of the history of the professing church down through the ages. By studying these parables we may see that there is no chance for an entirely converted world in the present age. They teach us that there will be tares among the wheat

at all times.

After Christ had taught the people by parables about his kingdom he began to perform miracles in order to convince them he had power over their three greatest enemies—Devils, Disease, Death. He also shows his power over the elements when he stilled the storm on the sea of Galilee.

One writer has said that the raising of Jairus' daughter is a picture of how Jesus will call the remnant of Israel to a spiritual and national life. Just as he was delayed on the road to the house of Jairus by the woman who touched the border of his garment and was healed, just so is he being detained on his road to Israel by the Gentiles who are receiving blessings from him. While the Jews as a nation rejected Christ he is gathering his church from all the nations of the world. The kingdom of God will be set up only when the church is completed and Christ comes and takes her home to be with her Lord.

Christ chose twelve disciples to be his helpers or fellow-servants. It is interesting to note that Jesus did not go to the learned men of the times or to the ranks of high society for his choice, but rather he chose common every day men. Here as in other cases he

chose the weak things of the earth to confound the things which are mighty.

When Christ fed the five thousand with the five loaves and two fishes he showed them not only his divine power but also attempted to show them that he was the bread of life. The multitude which Christ fed might be likened to the multitudes today who are starving for the real bread of life. People are heaping to themselves teachers who will tickle their ears with interesting stories but they refuse to accept sound doctrine. Among this multitude are some who would accept the true bread if they could only receive it. This same multitude who refuse sound doctrine might be likened to the Pharisees who laid aside the commandments of God to accept the traditions of men. They have a form of religion but deny the power thereof. How much different is the life ruled by love for Christ rather than by traditions as Christ's life was one of service and helpfulness so will ours be to everyone we come in contact with.

It seems to me that the climax of this quarter's lessons comes in lesson nine when the woman was healed by touching the hem of his garment. We need such faith as she had in our Christian

life today. She had a vital living faith and Jesus felt the virtue leave him at her touch. If there was as close contact between our Lord and us today as there was between Jesus and the Gentile woman our churches would be a magnet in the world today, drawing sinners to the true Christ.

—Pioneer, Ohio.

BILLY SUNDAY HAS HIS SAY OF GIRLS

**Holds Modern Miss Is What
She Is Because of Wor-
ship of the Material.**

By Rev. William A. Sunday

St. Louis, Jan. 9—The modern girl is what she is because the worship of material things is at a fever heat. Her spirituality is nearly gone in the strife of materialism.

She seems lost in vagrant desires. She says and does things that ten years ago would have seemed immoral. Now they seem clever. She teeters on the edge of indecency. She skates on thin ice.

No nation can rise to great things with a low standard of womanhood. The modern age girls and young men are intensely immoral. Immoral without pressure of circumstances.

The modern dances are dis-

gusting.

People who think extreme styles of dress have no effect on morals are foolish.

Some women think it is all right to appear with little on. I am ashamed to recognize the woman whose garb attracts the staring gaze of men.

In things immoral, women always have the "yes" and "no".

We need only repeat that a nation cannot wallow in the slime of the gutter and long endure. Remember Babylon, Ninevah and Rome!

The breakdown of the moral reserve of the young is directly traceable in many instances to the conditions in universities. The young can always be led to their beliefs.

The teachings of the materialists, the filthy candor of "leading thinkers," is doing more to tear down the morals of boys and girls than can be restored in all the rebuilding of the next generation.

(Sent by Samuel Orr)

Dallas Center, Iowa,

Feb. 2, 1928.

The Dunkard Brethren at Dallas Center, Iowa, who have formally had membership at the Coon River congregation at Panora, Ia., organized a church at Dallas Center on Wednesday afternoon, Feb. 15

at the home of Bro. J. K. Meyers. Three church trustees, one chorister and one correspondent were elected.

The following Sunday morning, Feb. 19, two ministers and two deacons were chosen by the church and installed.

Elder L. I. Moss of Fayette, Ohio, with Elder Emery Fiscel of Coon River congregation officiated during the organization. Bro. Moss also held a week's revival meeting at the home of Bro. and Sr. J. K. Meyers.

During the fore part of the week the attendance was quite small, but during the latter part the services were very well attended. Bro. Moss brought the word in spirit and in truth. Two sisters joined in with us during the meetings. We would like to had Bro. Moss with us longer. We know the Lord will bless him in his efforts here.

Sunday, Feb. 26, a Sunday school was organized. At present the membership is thirteen. As there are some yet who seem dissatisfied, may God help them to decide for the right. Since there is no vacant church at this place, the services will be in the homes. Wishing your prayers for the work here.

Orville Royer,
Correspondent.

"THE BEST BOOK, THE BIBLE"

No book is like the Bible,
For childhood, youth or age,
Its duties are plain and simple,

And are found on every page.
It came by inspiration,
A light to guide our way;
A word from Him who gave it
Reproving when we stray.

"THINGS WORTH WHILE"

Not what you get,
But what you give;
Not what you say,
But how you live;
Giving the world
The love it needs,
Living a life
Of noble deeds.

Not whence you come,
But whither bound;
Not what you have,
But whether found
Strong for the right,
The good, the true—
These are the things
Worth while to YOU.

—Publisher Unknown

NOTES BY THE WAY.

In the year 1862 the writer was born at Broadway, Rockingham Co., Virginia, at the age of two my father, Philip Emswiler, moved across the Shenandoah mountain in order that he might better protect himself, and little family from the horrible war which was accomplished to a great extent. My father was a tanner by trade, having worked at both places at his trade, first for John Zeigler, then for Peter Warnstaff in West Virginia. At the age of 10, father moved back again to the Virginia valley near Timberville. At the age of 20 the writer was married to Victoria Virginia Hinegardner who was a triplet by birth. In the year 1883, wife who was a Lutheran by belief, with myself united with the German Baptist Brethren church under the preaching of Eld. Daniel Stauffer of Pa. who was the noted song leader of the annual meetings of those days. We were baptized by Eld. Enoch Ebey of Augusta Co., Va., in the Mt. Vernon church, where the Kindigs have done great and good things for the church. In 1889 we moved to Spencerville, Ohio, where we lived in the

Menden church under the care of Daniel Miller and in 1892 we moved to our present location, Anderson, Ind. The following year or 1893, the mission work was started here by Sister Ella Rafensperger of Pa., sponsored by the church. The writer assisted in the work in song as best I could. About 1896 a church was organized under the eldership of Eld. Frederick Fesles, assisted by Eld. Joseph Holder, good sacrificing brethren, as L. W. Teeter, David Hoover, Walter Gustin, Isaac Branson and Joseph Spitzer came in and gave us the pure word without money and with price for a number of years. The church was a model one, and was known far and wide for simplicity, and modesty, and for her wonderful song services, singing the word of God into the hearts of the people but sorry to say that in later years college favored leaders got hold of the church and she was led worldward, as in many other places. The writer in his weakness went through thick and thin leading the song service for about 24 years. When the young and fast element tried to compel him to yield to the teaching and ruling of the

novice and inexperienced which he would not do. So we separated in the year 1906. Wife, little family, and I moved to North Dakota in the Brumbaugh congregation where we again assisted the churches in song service for two years. When we moved to Egeland, same state, assisting again in the same capacity at Cando, Zion, Salem, York, Pleasant Valley and many other isolated places. Am more than glad that I could assist in the song service at the birth of the Dunkard Brethren church at Plevna, Ind., in 1926. I was able last year to assist in about 30 different services and to travel about 1200 miles by auto to do so. Three trips to Flora, Ind., for regular meetings. One service in the funeral for John Mummert, three trips to Plevna, one trip to the West Fulton church, Ohio (love feast) and two trips to love feasts at Eldorado, Ohio, all of those meetings were an inspiration and uplift, bringing back the early days of the church when good Christian ministers made real sacrifices to hand down to oncoming generations a pure church without spot or wrinkle, or any such thing. The writer has been housed up much

since Nov. 3rd when he nearly met with what might have been a serious accident, falling 16 feet, landing with his breast on an iron plane caving my breast in, and knocking my spinal column in a curve and a number of sockets out of place. My heart is also affected, as all 4 valves are leaking. I am getting better slowly and am anxious for some song service and old time preaching. I might be able to assist some of the churches in song service in the near future if such is needed. I will also be in a position to take orders for the brethren's clothing.

S. A. Emswiler,
2110 Columbus Ave.,
Anderson, Ind.

N. B.—Let us hear from others who have had experience in church work as it is real food to the soul.

REBUILDING THE WALLS

J. H. Beer

Nehemiah 4 and 5. For some time I have been thinking of writing an article for the Monitor readers. There has been so many good articles from the pen of other good writers that I hesitated

to write. Praise the Lord for the good things we have been getting thru the Monitor. These have helped us to endure the scoffs and oppositions to the Dunkard Brethren cause.

While meditating on these things I thought of the work of Nehemiah, in repairing and rebuilding the walls of Jerusalem that were needing repair and of the opposition he had to contend with. There is often stronger opposition to a righteous cause than to an evil cause.

Sanbalat and Tobias were among the opposers of Nehemiah. They said **what will these feeble Jtws do?** They were attacking the leadership. They tried to scare, to scoff and to sneer at the work of these faithful men. They said, will they revive the stones out of the rubbish. **They considered his leadership weak. Indeed very weak.** Even that which they build if a fox go up he shall even break down the stone wall.

What element of scorn is lacking in their ridiculing the work of Nehemiah and his faithful workers in rebuilding the wall? Not only did they oppose the work of Nehemiah, but also the work of God.

May Nehemiah's prayer be

our prayer. Hear O our God, for we are despised, and turn their reproach upon their own head.

God is our leader, Christ is our captain, the weapons of our warfare are not carnal but mighty through God.

Dear brethren do not become discouraged when you are opposed. Many of these poor fellows are to be pitied.

Recently a sister handed a man who came to her home a copy of the Bible Monitor and asked him if he ever read it. He threw it down making very rude remarks about the paper and its cause.

This discourteous act might be overlooked in a man who made no profession of Christianity, but this man was a minister. I will not give his name, and you may guess where he belongs. Being a minister he can hardly be excused for such an act of rudeness.

May God richly bless the work of the Monitor. May its messages bring joy and peace to the hearts of its readers.

—Denton, Md.

REVERENCE ALWAYS

Ida M. Helm

Jesus tells us to make melody in our hearts to the Lord. There is a great power in

sweet singing, but the music that God desires most is the melody that comes from a thankful, pure, sincere heart, even though no sound be heard. We do not all possess sweet voices but we can all make a joyful sound that wells up from a sincere heart of devotion to God.

"Let the word of Christ dwell richly in you in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:20. also read Eph. 5:18-20.

Conybeare and Howson in their excellent work on the Epistle of Paul considering the context of New Testament teaching concerning the singing of psalms and hymns of Christians have this to say, "There is a contrast implied between the heathen and the Christian practice. When you meet let your enjoyment consist not in fullness of wine, but fullness of the Spirit; let your songs be, not the drinking songs of heathen feasts, but psalms and hymns, and accompaniment music in a contrite heart, not the music of the lyre but the melody of the heart while you sing them to the praise not of Bacchus

nor Venus, but the Lord Jesus Christ."

Christians are to be a separate people, "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. Men are elect not for their own sake only, but to be priests and prophets to the world so as to tell to others the truth as it is in Christ Jesus, and to present as spiritual sacrifices, in unity with the sacrifice of Christ. The world is at enmity with God and Christians should not hobnob with the world. They should be distinct in singing as well as in other things.

R. D. 2,

Ashland, Ohio.

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BIBLE MONITOR

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“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THE STORY OF THE RESURRECTION

The story of the resurrection like many of the things pertaining to the history of the Christ must forever rest upon the truthfulness of the scripture statement and in this examination of it we shall take it for granted that the Book is true.

Jesus himself foretold his resurrection but even the disciples were slow to believe until it had actually occurred. But after he had actually risen and they had seen him and heard him, they never more doubted, but became stronger than ever in faith in him and in defense of his claims.

Every precaution to prevent his rising as he had said, was brought into play, but all to no avail. They crucified him, buried him, sealed the tomb, set a guard to keep his friends from stealing the body, making as sure as they could that he would be kept in the tomb until the three days were fully past, so that the last error as

they thought would be worse than the first.

But when the time came for him to wake out of his undisturbed sleep of death an angel was dispatched from heaven to loose the bars of death and to break the king's seal and rolled the stone away from the entrance and Jesus came forth leaving his grave clothes lying as a silent witness that the body was gone.

Another silent witness was the empty tomb. That he had been crucified and was actually dead and had been placed in this particular tomb no one dared deny. But now, in defiance of the king's seal, the ponderous stone, the vigilant, determined guard, the tomb is empty and not the slightest clue as to his whereabouts could be given. What can be done about it now? Something must be done. The watching guard must report, they must account for the disappearance of the body. The women are now on the way to the tomb to anoint the body and wondering who shall roll away the

stone for them. No need of worry or suspense, an angel had attended to the stone and the guard was nothing in their way now.

But the guard, what of them? They were in a worse dilemma than those devoted women, they must account for the disappearance of their charge, the body must be accounted for. In their consternation they could think of no plausible excuse for its escape. No story could be invented that would not incriminate themselves.

But something must be done and done quickly. After perhaps many suggestions as a solution they finally settled down on this: "Say ye, his disciples came by night and stole him away while we slept." This big falsehood the guard was bribed to tell so as to screen them from the penalty of the law which in such cases meant death.

How the soldiers could be asleep and yet know his disciples stole him away they failed to explain, but they fixed it up with the governor so that they were never called to account. There was no way to account for that empty tomb and deny his resurrection.

The women's story was so different from that of the soldiers. At the bidding of the angel they ran quickly "to bring the disciples word."

While on this errand of joy, Jesus met them. "All hail," was his salutation. With undaunted devotion they fell at his feet and worship and are sent on their way, "go tell my brethren," said he. Hastening on their mission the two Marys Joanna and others came to his brethren with the story of the risen Lord only to be met with their unbelief at what to them seemed an "idle tale."

The angel's story is very simple and definite and if any are not disposed to believe the empty tomb and the women's story, it hardly seems any would reject the testimony of an angel. "Fear not," said he, to the women "for I know we seek Jesus who was crucified. He is not here, for he is risen, even as he said. Come see the place where the Lord lay." And go quickly and tell his disciples, he is risen from the dead; and lo, he goeth before you into Galilee." Now to reject this testimony is to reject the Book.

The Apostles not only tell us they saw him after he rose from the dead, ate with him, heard him give his last command to them, but also saw him when he was taken up, and testify that an angel said to them, "Ye men of Gallilee, why stand ye here gazing up in heaven? This same Jesus whom you have seen taken up

into heaven shall so come in like manner as ye have seen him go up into heaven." Paul reasons, if Christ be not risen our preaching is vain; your faith also is vain, and ye are yet in your sins." "But now is Christ risen and become the first fruits of them that slept and if we believe Christ rose, even so them also which believe Christ will God bring with him."

A CHRISTLESS SUNDAY SCHOOL

We wish to quote a little more from the pamphlet used in a recent article in the Monitor. We cannot well throw too much light on the position occupied by the lodges on this most important of all questions.

To use the author's words, "I have often thought in recent years that I should like to organize a Sunday School class and use as a text book the monitors of our leading fraternal orders, and show the members of those organizations the logic of the principles to which they, in their lodges, are pledged. Nearly all of those monitors have, as their very heart, the fatherhood of God, the brotherhood of man, immortality and salvation by character, princi-

ples very familiar to every Unitarian Sunday school scholar who has been properly taught the fundamentals of our faith"

Not a mention of Christ as the True Light. The New Testament says our only hope is through him, the lodge and the Unitarians say we do not need such a Savior. In this quotation we have a statement as to the real position occupied by these bodies, and it is made more plain than we have ever known any lodge man to make it. The one fact which we have tried most earnestly to impress is that he who enters the lodge leaves Christ outside. So we cannot well too strongly emphasize the fact that lodgism and the christianity of Christ are directly opposed to each other.

Not long ago we heard a minister say in the pulpit that he belonged to the lodge, but that he put first things first. At another time he spoke of his son in college belonging to a fraternal order. And he left with us the impression that he thought it a praiseworthy thing to do. Is it any wonder that the churches have lost faith in the Bible and do not believe in following its teaching? Isn't it time to come out and be separate from all such organizations? Isn't it time to say by open profession and

action whether we are friends
injs or enemies of Christ?

A Sunday School with
Christ left out! The specula-
tions of men taught instead of
the Word of God! Our eter-
nal destiny risked upon the
say-so of men who speak in
opposition to him who spoke
from heaven!

We wonder where mankind
would be today in the scale of
civilization if there had been
no Christianity, no Christ to
seek the lost. History gives
us a good idea of what we
might expect. Just look up
the conditions and the lives of
even the best teachers. With-
out the light that comes from
above to guide him, man goes
down instead of up in the
scale of life. There never was
a man who lived as Jesus did,
and there will not be another
such man until his return. No
fault can be found with his
life; it was pure, sinless, help-
ful. Why, then, are the Uni-
tarians and the lodges so anx-
ious to deny his divinity? Why
urge men to give up the
"power of God unto salvation
to everyone who believes"
and ask us to listen to the fra-
ternal monitors which leave
our Lord outside?

Again our author says, "A
little child, once its attention
is called to the matter, ought
to be able to see that it is im-
possible to harmonize the

creed statement here quoted,
with the declaration taken
from the monitor of one of
our greatest and most effec-
tive secret orders, and found,
in substance, in the liturgies
of nearly all the others. If
'We are accounted righteous
before God, only for the merit
of our Lord and Savior, Jesus
Christ, by faith and not for
our own works or deservings,'
then it cannot possibly be
true that the All-seeing Eye
'Pervades the inmost recesses
of the human heart, and will
reward us according to our
merits.' One of these declara-
tions excludes the other."

Which brings out once more
the point we have tried to im-
press, namely, that we cannot
believe the Bible and be lodge
men. Every day is a day of
decision in this matter; every
day men are losing their faith
in the only person who can
save from sin; and the preach-
ers who profess to believe in
and teach this person to their
congregations unite with and
worship with those who deny
him as their Master and Lord.
Is it any wonder that men go
astray, when their religious
leaders go astray, even telling
them from the pulpit that the
lodge way is right?

Choose ye this day whom ye
will serve! If Christ is Lord,
follow him! If man's opinions

are your guide through this world, if you believe that man's wisdom is better than God's, then follow that wisdom. And may the Lord have mercy on your souls, for you are casting away your only hope. This is not a time for striking hands with those who deny the Lord. If we bid them Godspeed we become partakers of their evil works. Come out and be separate. What communion should a christian have with an infidel? Today if you will hear his voice, harden not your hearts.

There shall be a resurrection of the dead both of the just and the unjust.—Acts 24:15.

Ruben Shroyer.

The resurrection of the body is the peculiar doctrine of the Scriptures. Strange, but there are many who entertain doubts as to the resurrection of the body, many never give the subject thought nor do they seem to care. The doctrine of the resurrection is seldom discussed and but few books published on the subject. And in these modern times, seldom preached. But we find the very staple of the preaching of the Apostolic times was concerning the resurrection of the dead.

On Assension day it is said that one must be ordained in the place of Judas, the Apos-

tate, to be witness of the resurrection. Acts. 1:22. When Peter stood up before the multitude he declared unto them that David spoke of the resurrection from the dead. When Peter and John were arrested, it was for preaching the resurrection of the dead, the rulers being grieved. Acts 4:2.

And when they were loose it was said with great power gave the Apostles witness of the resurrection of the Lord Jesus. Acts 4:33.

It was this that moved the curiosity of the Athenians when some said, 'What will this babler say?' Others said, "He seemeth to be a setter forth of strange Gods because he preached unto them **Jesus and the Resurrection.** Acts 17:18. It was this that caused the laughter of the Arapagites when some mocked, and others said, we will hear thee again of this matter. Acts 17:32.

Truly did Paul say when he stood before the council of the Pharisees and Sadusees touching the resurrection of the dead, "I am called in question by you this day." Acts 24:21. And as truly did he constantly assert that if Christ be not risen then is your preaching vain, and ye are yet in your sins. I. Cor. 15:17. There is much power in this doctrine. By the resurrection

of the dead is meant something quite different from the immortality of the soul, that all Christians believe and therein are only on a level with the heathen who believe it too.

But the resurrection from the dead is quite another doctrine, dealing not with the soul but with the body. The teaching is that this body in which we now live and walk is to live with the soul. The same body, I say in identity, although not the same in glory and adaptation. The soul, all confess is eternal, but many believe that bodies will actually start up from their graves at the great day. Many believe they will have a body in heaven but that it will be a fantastical body instead of a solid, substantial body, even as we have here (flesh and blood) although not the same kind of flesh, for all flesh is not the same flesh.

When Paul spoke of the resurrection of the dead, some mocked, because they understood him to speak of the resurrection of the body. They would not have mocked had he only spoken of the immortality of the soul, for that had been proclaimed by Plato and Socrates and received with veneration. The resurrection of the body has been the unvarying faith of the saints

from the earliest period of time.

Abraham believed in the resurrection of the dead, for it is said in Heb. 11:19 that God was able to raise his son, Isaac, from the dead from whence also he received him in a figure. I have no doubt but what Joseph believed it, for he gave commandment concerning his bones. Heb. 11:22. The Patriarch, Job, was a firm believer, for it is said in that oft repeated text, Job 19:25-26, "for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God. David believed it for he sung of Christ "thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one see corruption. Psalms 16:10. David believed it for he said, "Many that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt." Bodies sleep in the dust, souls do not. Please turn to the Prophet Isaiah, 26:19. "Thy dead men shall live together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs and the earth shall cast out the dead." This text surely

is positive. In Heb. 11:25 it is declared by Paul that this was the constant faith of the Martyrs, for he says others were tortured, not accepting deliverance that they might obtain a better resurrection. But the Savior brought the resurrection to light in the most excellent manner. In John 5:28 he says: "Marvel not at this for the hour is coming in which all that are in their graves shall hear his voice. The hour is coming when he will call the dead to judgment. In the Savior's preaching there was one continual flow of public and positive declaration of the resurrection of the dead. The resurrections that have already taken place gives us hope and confidence that there shall be a resurrection of all saints.

When Jesus arose many of the saints that were in their graves arose and came into the city. Have you not read of Lazarus, who had been dead three days, came forth at the word of Jesus. The daughter of Jairus awoke from her sleep when Jesus said *tolitha cumi*.

Have you heard of him stopping the procession at the gates of Nain and bidding the widow's son arise. Do you remember that Dorcas, who made garments for the poor, sat up and saw Peter after

she had been dead? Do you remember Eutychus who fell from the third loft and was taken up dead and at the prayer of Paul was raised again. Now, dear reader, let your memory roll back to the times of Elijah when he stretched himself upon the dead and the child arose and sneezed seven times. But the master proof of the resurrection of the body is that Christ arose from the dead. And assuredly his people shall. The fifteenth chapter of First Corinthians is proof that Christ arose from the dead. The translation of two men, Enoch and Elijah, one of the post-diluvian and the other for the ante-diluvian world, were translated in their bodies. (Doubtless changed and glorified.) Would it be reasonable that two saints would be in heaven with their souls clothed with bodies and the rest unclothed. These are the pledges of the resurrection, a few gems thrown into the world to show how full God's hand is of the resurrection jewels. When we stand by the graves of our departed dead, how many tears are shed? Why are those tears shed; what are they about? There is not a solitary tear shed for the soul. You do not weep because your father and mother have gone to heaven. It would

be cruel to weep about that. But you weep because their bodies are in the grave, because those eyes can see you no more, those hands can no more caress you, because those lips can no more speak notes of affection. Thank God, there comes a time when we meet one another again. The resurrection day is coming. Praise the Lord.
Greentown, Ohio.

BAPTISM IN MODE

Part II.

D. W. Hostettler.

First, sprinkling and pouring are in no way taught in the New Testament, for water baptism; these modes are human inventions. In the "Doctrine of the Brethren Defended," by Elder R. H. Miller (page 141), Miller is reading from the Campbell and Rice Debates (page 134). "The question was propounded to him (Cyprian) by a certain country minister whether those who had received baptism by pouring or sprinkling were validly baptized. This question Cyprian (and there were sixty-five bishops in council with him) answered in the affirmative. Cyprian lived in the early part of the third century and presided over the council when it de-

cided that sprinkling and pouring were valid baptisms.

We refer the reader to these facts to show that sprinkling and pouring were in doubt and that this council in 225 A. D. accepted these forms of baptism as valid; this shows that they were human inventions based on human authority. The same thing is true of single immersion, for it, too, was brought before the council of Toledo in 633 A. D., which sanctioned single immersion as valid baptism. Thus we see that single immersion, too, was invented by man and has no more back of it than pouring and sprinkling. The Lord never delegated the authority to take from or add to the commands of God, to the church or the pope. Now if sprinkling had been the practice of the Apostles it never would have been shrouded in doubt and would not have needed the sanction of this council. Neither is it reasonable that they would have substituted pouring, and if pouring had been the practice of the Apostles it is not reasonable that Enomius would have invented single immersion; it isn't reasonable that even the Apostles would have substituted trine immersion.

I want to show that the Scripture teaches immersion.

First, baptism was performed where there was much water (John 3:23). Second, in Matthew 3:16, it is said that when Jesus was baptized, he came up out of the water. He must of necessity have gone into the water. Again (Acts 8:38) "And he commanded the chariot to stand still and they went down both into the water, both Philip and the Eunuch, and he baptized him." That both of these men went down into the water cannot be denied. The following argument came to the writer's notice a few years ago—that the road from Jerusalem leading to Gaza went through a desert and that the Eunuch had a jug of water with him and that Philip got water out of this jug with which to baptize the Eunuch. Well, that jug must have been an extra large one. Another argument was that there had been a rain and they came to a camel's track that was full of water and Philip got water from this track to baptize the Eunuch. That must have been an extra large camel's track. Another said that they came to a well and that the Eunuch was baptized with water from it—well remember this, they both went down into the water. Someone else said, we don't know which one was baptized for the Scripture says "he bap-

tized him." But the old colored lady answered that question well enough when she said the one baptized was the one that wanted to be baptized.

So it is obvious that the Apostles baptized in water by immersion. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the father, so we also should walk in newness of life." Some time ago I listened to a Catholic priest over the radio conducting a question box. One question in the list was "How was Christ baptized?" The priest's answer was the Scripture does not say but that John probably dipped water up with a pan and poured it on Christ's head. This is a perversion of the text, for we are to be buried with Christ by baptism into death and if Christ wasn't buried in baptism, how in the name of reason, can we be buried with him by baptism? The word "buried" means to cover over out of sight. In Col. 2:12, Paul says, "Buried with him by baptism, wherein also ye are risen with him through the faith of the operation of God." There could not be found two words to prove immersion more definitely than "buried" and "resurrected".

Romans 6:5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Nothing short of immersion could possibly correspond to planting.

"Planting" in this text has the same meaning as "buried." And if we have been planted in the likeness of his death, we have the assurance of the likeness of his resurrection.

Another consideration is that baptism is a washing. Hebrews 10:22. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." The washing referred to is water baptism. To wash is to dip in water, rub in water, cleanse by ablution.

The earth was immersed in water for the purpose of cleansing the earth from sinners. "The like figure whereunto even baptism doth also now save us." Note the figure. The earth had to be overwhelmed in water, to accomplish the purpose so must we be overwhelmed in water in order that our sins be washed away.

point in support of this position is that "on" or "upon" never follow baptism; it is always "in" and "into". This

is the construction of the sacred writers. Jesus was baptized of John in Jordan. John was baptizing in Enon.

I am no Greek scholar, but turn again to "Doctrine of the Brethren Defended," (p. 75): "Parkhurst says baptize is to dip, immerse, plunge in water. Donegan—Baptize is to immerse repeatedly into a liquid; to sink; plunge, cleanse, wash. Stephanus—Baptize is to dip, immerse, as we immerse things for the purpose of cleansing or washing; to immerge, submerge, cover over with water, to cleanse, to wash. Stokins—Baptize, generally and by the force of the word indicates the idea simply of dipping or diving; but properly it means to dip or immerse in water."

Now since the New Testament was first written in the Greek language and these Greek scholars define the word "baptize" to mean "dip," or "immerse," it ought to settle the question in any honest mind. You will find this term very ably discussed in the Kesler-Elmore Debates.

Beaverton, Mich.

WHY NOT ALL OF ONE MIND

J. G. Mock

This is the all important

question. Why did Cain think different from Abel. Because Cain was ruled by Satan. And Abel by God. Why did not the Antediluvians think as Noah did? Because they were controlled by Satan. And Noah by God. Why did God tell Abram to leave his people and country and go to Canaan? Because Abram's people followed Satan and Abram followed God and God wanted to create a God fearing nation (and church). Why did God love Jacob and hate Esau? Because Jacob obeyed God and Esau obeyed Satan. Why did God favor Joseph above his brethren? Because Joseph obeyed God and his brethren obeyed Satan and to be reinstated in favor with God they had to be reconciled to Joseph and God first before God could use them. Why did Joshua and Caleb enter the promised land and the multitude fall by the way? Because Joshua and Caleb obeyed God and the multitude obeyed GAL. Four Bible Monitor . . .

Satan. Why was David called the man after God's own heart? Because he obeyed God, and when he did sin he confessed his sin and asked God to pardon his sin. Why was the Kingdom of Israel divided? Because Israel obeyed Satan. A remnant obeying God. Why was Israel

carried into captivity? Because they obeyed Satan. Why did not all Israel accept Christ? Because of ignorance, and they obeyed Satan. But the elect accepted him and the rest were blinded. Now we have shown that there are two spirits and that we are controlled by one or the other. It has been so from the beginning and will be to the end of time. Satan always has opposed God and will try and hinder his work of salvation. Now the important question is, Why don't we think alike and why so many churches? The Holy Spirit will lead, guide and direct us in what we say and do if we invite Him into our hearts. He don't lead one man one way and another a different way. And the word of God and the Holy Spirit both direct the same way. Now the great question is, What is wrong when the Father, Son and Holy Spirit agree and show one way. Then all other ways must be man made. Then the question comes up how can we all be made to see alike. My answer is, for us to empty our hearts of all preconceived opinions and read our Bibles on our knees. Asking God to fill our hearts with his Holy Spirit and to lead, guide and direct us in the way that we should go.

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I am sure that God will direct aright if we only ask Him.

TO OBEY IS BETTER THAN SACRIFICE

I Sam. 15:22

When we stop to consider God's word, how very important it is that we are willing to give heed to his plain commands, for as King Saul was required to heed God's word, although at the head of the nation of Israel, his high position did not give him license to disregard the Lord's word. Neither will our positions though they be ever so

high and important in the world, shield us from the just criticism of an all wise God who is a discerner of thoughts and intents of the heart, and if we are loving the Lord with all the heart, soul, mind and strength. Christ says if a man loves me he will keep my words and my Father will love him, and we will come unto him and make our abode with him. But if we decide not to observe the Holy kiss as many have done, and not to be a separate people in our attire from the world, but follow all the foolish fashions of the world, and go with the world to all the picture shows and other worldly amusements, which are only calculated to please the carnal mind, can we expect the Lord to take up His abode with us, nay, verily, but we may expect to hear Him say at the judgment bar, I never knew you, depart you workers of iniquity.

King Saul was made to realize how very much his disobedience caused him to lose the respect and care of the God who had so wonderfully blessed him in the past, and had even given him great success over his enemies, and even the Prophet of the Lord deserted him and would no more direct his cause in life as he had formerly done. These were sad disappointments to

Saul all because of disobeying the Voice of the Lord. Oh, how very many today are ready to say that it makes no difference if we obey the many commandments that Christ taught or not, this or that or the other teaching is not important. Is it not dangerous for us to conclude that what Jesus taught is of no importance. He said My words they are the spirit and they are life. By his words we will be judged, will we be willing at that day to say to the Blessed Master we did not think that you meant what you said, or that your commands were just idle saying. Dear Christian friends let us remember the words of Peter, Acts 5:29, "We ought to obey God rather than men." Today it is our great learned pastors and college bred preachers who are so ready to set aside the plain teachings of our Saviour, "Be thou faithful until death and I will give you a crown of life."

D. M. Click.

OUR CHILDREN

Marion A. Roesch.

Our children are the little ones which we love. They are our pride, the ones which we think are better and prettier than any other.

How true are the words of Solomon in Prov. 10:1, "A wise son maketh a glad father, but a foolish son is the heaviness of his mother." Then is it not necessary that we train up a child in the way of wisdom?

Do we send our children to church or do we take them? Do we teach them to "honor thy father and thy mother that thy days may be long upon the land that the Lord thy God giveth thee"? Solomon says again in Prov. 22:6: "Train up a child in the way that he should go and when he is old he will not depart therefrom." Yes, many parents will say, "I have done all I knew to do." But let us not get discouraged if we have done all the Bible asks us in a gentle and firm way, with love our influence will be felt sooner or later. We may not live to see the day.

Many children are coaxed into the church, many children join the church too young just because a chum did; yet they themselves did not realize what they were promising and that these vows should be honored as long as we live. I do not believe in coaxing or buying children into the church; but I do believe we should teach them to choose the right as God asked the fathers of Israel to teach their children,

teaching them the reason for observing the ordinances and teach them to love God.

We see many people in the church today who apparently have forgotten their baptismal vows and are following the world while they still retain their name on the church record. But saddest of all is that they seem to have the predominating influence and are leading the parents into the world also. The parents worship their children to such an extent that they don't seem to think their children could go wrong; they don't correct them and tell them they are taking the broad way. Aren't they simply doing what God told the children of Israel not to do in Deut. 13:6-8 and in 17:2-4. Notice also in the verse following each of these references that they were to be stoned to death when they taught a different doctrine or served idols.

Why were they to dispose of them? (Deut. 29:18.) "Lest there should be amongst you a root that beareth gall and wormwood."

I truly believe this is one reason why the modern churches are in the condition they are today; they have ceased pruning the vine as the New Testament teaches us to do. I believe there are many old brethren and sisters in the

Brethren church who would come over to the Dunkard Brethren if it were not for their children; well, if your children are all right, that is fine; but compare their lives with the Bible—are they following the teachings of Jesus or some man-made theory? Perhaps we had better apply the teaching of Jesus in Matt. 10:37, "He that loveth father or mother more than me is not worthy of me, and he that loveth son daughter more than me is not worthy of me." Also the next verse, "He that doth not take up his cross and follow me is not worthy of me." Our greatest hope for increase in the Dunkard Brethren church is to save our children by teaching them the love and fear of Jehova. May God bless the little ones and guide us as parents to teach them in the way they should go.

Eldorado, Oio.

We held our regular quarterly council March 10, with our elder presiding.

A number of letters were granted to the Spring Hill organization in order to adjust records.

A number of papers for the district conference came before the meeting. We elected two delegates for district conference.

The writer was elected correspondent secretary and Monitor agent.

Gladys Miller,
Corresponding Sec'y.,
New Paris, O., Rt. 2.

OBITUARY.

Mable Lavern (Miller) Rensberger, daughter of Abraham and Ellen (Good) Miller, was born near North Liberty, Ind., May 15th, 1900; departed this life near Eldorado, O., at the home of her father, March 21st, 1928; age 27 years, 10 months and six days.

Mable lived a consecrated, christian life, serving her Lord in the Dunkard Brethren church in its duties since she was 11 years of age. Always trying to lend a helping hand to the needy and loved ones. She leaves to mourn her departure a loving husband and a little daughter, Mary Alice, 10 months of age, a father, a stepmother, two sisters, three brothers, her mother, and one sister having preceded her to the Spirit World; also many other relatives and a host of sympathizing friends.

During her sickness she asked the church to fast and pray that she might recover and requested the Holy Command of Anointing; yet she was willing to resign to the

will of her Lord and Master, and later, realizing it was not His will to restore her, she pleaded with her brothers and sisters and friends to live faithful Christian lives and to meet her in heaven in an unbroken family.

Funeral services were held in the U. B. church in Eldorado, Oio, by Bro. T. A. Robinson, assisted by Bro. L. W. Beery. Burial in Mount Vernon, Ind.

OBITUARY

Martha Ellen Reitz, daughter of William and Emily Bucklew, was born in Preston County, West Virginia, July 3rd, 1866, and departed this life in Brookville, Ohio, March 8th, 1928; aged 61 years, 8 months and 5 days. She was married to George W. Reitz in 1881 and to this union were born 9 children, 3 sons and 6 daughters, all survive but one son unknown. She was baptized by her father at the age of 12 years and united with the church in which she always held faithful. While she did not live to an advanced age she derived much happiness out of life in caring for the sick insofar as care could be given. She was a devoted wife and mother, and leaves to mourn

her loss her husband, six daughters, three sons, twelve grandchildren and three great grandchildren. She bore her last suffering well until the end and when the time had come that earthly hands could no longer relieve her of her suffering. She was willing to go to her heavenly Father for which place she was prepared.

The funeral services were held in Brookville Brethern Church by Bro. Abraham Miller and Bro. Lawrence Beery, to a large host of relatives and friends.

OBITUARY OF SARAH RITTENHAUS.

Sarah, daughter of John and Christina Hull, was born in the state of Pennsylvania, December 14, 1839. At the age of 3 years she, with her parents, moved to Richland county, Ohio, where Sarah grew to womanhood. On October 13, 1861, she was united in marriage with Eli M. Rittenhaus. In the year 1869 she, with her husband and two little daughters emigrated to Amboy township, Hillsdale county, Michigan, at which place they resided until the spring of 1891, at which time they moved to Ohio again in the home in which they continued to live and labor together until the spring of

1919., when their earthly home was severed by the passing away of her husband. After the departure of father, Mother Rittenhaus remained in the old home, constantly being cared for by her only son, Ernest.

Sister Rittenhaus accepted Christ as her Savior early in life and was an earnest, faithful worker in the church of her choice, the Dunkard Brethren church of which she remained a faithful and consistent worker throughout her days, which were 88 years, 3 months and 10 days.

To this union were born five girls and one son, of which three girls, one son, 16 grandchildren, 18 great-grandchildren, one sister and many friends remain to mourn her departure.

Funeral services were held at the Walnut Grove church house, conducted by Elder J. W. Keiser, assisted by D. P. Kock.

She sleeps! She sleeps!
Will her footsteps fall by the
old home door;
Nor her voice be heard with
its loving tone,
By the lone ones left around
her old hearthstone?
She has gone; she has gone to
her home afar—
To the beautiful land where
the angels are.

D. O. Fackler.

THE ONE THING NEED- FUL.

J. W. Keiser.

The greatest thing on earth is the soul of man. Its value is beyond comparison with everything on earth, though it were possible for man to gain all the riches of the world and lose his soul, it would profit him nothing. Then if the soul is of such inestimable value he should be seeking for something that would be safe when he is called to give account of his stewardship in the great beyond. Jesus gives us a very good example in the case of Mary and Martha. Martha was cumbered about much serving and says to the Savior, 'Dost thou not care that my sister has left me to serve alone bid her therefore that she help me.' But Jesus said to her, "Martha, thou art careful and troubled about many things but one thing is needful and Mary has chosen that good part shall not be taken away from her." Luke 10:40-42. Then it is that one thing needful that we all should be in possession of in order that we may have these immortal principles saved in the day of judgment. That one thing we need more than anything else is "pure religion." Many false religions are out in the world today and if we are

not watching we will be drawn away from that true religion that the Master taught when he was here in the world. The Savior says that not everyone that saith unto me "Lord, Lord," shall enter into the Kingdom of Heaven, but he doeth the will of my Father, which is in heaven. (Matt. 7: 21. Also he says many will say unto me in that day, have we not prophesied in thy name and in thy name cast out devils and in thy name done many wonderful works, but he will profess unto them, I never knew you, depart from me, ye that work iniquity; this will be an awful sentence to hear when it will be too late.

James says pure religion and undefiled before God and the Father is this to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world. (James 1:27.) But we see many spots in the world today that are leading the people down the broad way. We mention the spot of pride and fashion and we not only see this in the world but church members that at the time of their baptism have promised to renounce Satan with all his sinful ways and live faithful until death. But today, they are allowing the pride and fashions of the world to crowd out that pure religion to that

extent that they cannot be recognized from the world, forgetting that Paul has said "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and ye shall be my sons and ye shall be my sons and daughters, saith the Lord Almighty." II. Cor. 6:17-18. This one thing needful will prepare us to stand all of the scoffs and scorns of a wicked world and guide our feet in the ways of peace and holiness that the world may recognize us as the followers of the lowly Nazarene. Again Christ says to his followers, "Let your light so shine before men that they may see your good work and glorify your Father which is in heaven. (Matt. 5:16.) Then in every condition in life, we should let our light so shine that those with whom we associate may recognize we are in possession of something that is far superior to that which they enjoy and by that means we may be able to draw them into the church and be the means of them also being in possession of that one thing needful, the true religion of our Lord Jesus Christ, that one thing needful will prepare us for every event and duty of life. It will prepare fathers and mothers to bring up their children in

the nurture and admonition of the Lord that they may be qualified and prepared for the Master's work when they come to mature years. Solomon says, "Train up a child in the way he should go and when he is old he will not depart from it. Prov. 22:6. The great cry today is, give the young in the church something to do. There are the old in years that cannot get to the service. There is a great opportunity for the young to go to their homes on the Lord's day, sing the beautiful songs of Zion, pray with them, remind them of the happy seasons you have enjoyed in the service of the Lord together, and of the prospects of meeting in the great beyond where we may enjoy each other's society throughout eternity and I will guarantee you will be amply paid for your time spent in encouraging them in their declining years. Then may our motto be, as the poet says:

"Oh for a close walk with
God,
A calm and heavenly frame,
A light to shine up the road,
That leads me to the Lord's
domain."

Alvordton, Ohio.

MUSINGS BY THE WAY.

C. Shearer.

As I walked down the market street I noticed hundreds of nice fat, dressed hens on the market stands. I thought what a temptation to get one for a roast as they looked so nice with their fat legs sticking up. Then I let my eyes look down the sidewalk and there I saw more legs but they were human legs. Then I thought more legs and more temptation. Then I thought what a pity that in this so-called Christian country that many women cannot show any more respect for themselves with their heads on than the hens do with their heads off. Some say that there is nothing in the dress. It does look like there was not much Christ at least in the present style. For proof of that turn to I. Timothy 2:9. There it

says in like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety. Do you see anything of that in the present dress? Then, in my musings, I thought of II. Samuel 11:2, where David walked on the roof of the king's court and he saw a woman washing herself and by her exposing herself a man after God's own heart was made to fall. Human nature is the same today as it was in the days of David and if a man after God's own heart was through the nakedness of woman made to sin, what can we expect of the average run of men today? And the remedy is for the ministers to quit preaching fiction and preach the gospel, for it is the power of God unto salvation!

New Carlisle, Ohio.

Don't Forget.

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick, Cerro Gordo, Ill.

OUR MONTHLY TEXT.

But his delight is in the law of the Lord; and in his law doth he meditate day and night. (Psa. 1:2.)

* * * * *

Scripture references: Psa.

119:97, O how I love thy law! It is my meditation all the day. (Psa. 119:15-16.)

Also Psa. 119:24, 35, 47, 70, 77, 92, 103, 111, 174.

Josh. 1:8. This book of the law shall not depart out of thy mouth; but thou shalt medi-

tate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.

Gen. 24:63a. And Isaac went out to meditate in the field at the eventide. (Note time and place.)

Also I. Tim. 4:15; Psal. 119: 23, 48, 78, 148; 19:14.

* * * * *

Daily Readings—May

(Readings in parenthesis optional.)

1. Tues.—Psal. 10:12.
2. Wed., Psal. 13-16.
3. Thurs., Psal. 17-18.
4. Fri., Psal. 19-21.
5. Sat., Psal. 22-24.
6. Sun., Mark 9:33-50; 10: 35-45; (Matt. 18:1-35; 20:20-28) Isa. 42:1-9.

7. Mon., Psal. 25-27.
8. Tues., Psal. 28-30.
9. Wed., Psal. 31-32.
10. Thurs., Psal. 33-34.
11. Fri., Psal. 35-36.
12. Sat., Psal. 37.
13. Sun., Mark 11:1-33; (Matt. 21:1-17; Luke 19:28-48; Jno. 12:12-19.) Psal. 24.

14. Mon., Psal. 38-39.
15. Tues., Psal. 40-41.
16. Wed., Job 1.
17. Thurs., Job 2-3.
18. Fri., Job 4-5.
19. Sat., Job 6-7.
20. Sun., Mark 12:13-44; Matt. 22:15-23, 39; Luke 20:

19-21.) Psal. 24.

21. Mon., Job 8.
22. Tues., Job 9-10.
23. Wed., Job 11.
24. Thurs., Job 12-13.
25. Fri., Job 14-15.
26. Sat., Job 16-17.
27. Sun., Mark 12:1-12; 13: 1-37; (Matt. 21:28, 22:14; 24: 1-25; 25:16; Luke 20:9-19; 21: 5-38.) Psal. 1.
28. Mon., Job 18-19.
29. Tues., Job 20-21.
30. Wed., Job 22-23.
31. Thurs., Job 24-25.

“Haggai, Zachariah and Malachi are the last three books of the Old Testament. They were written in the land of Palestine soon after the captivity by the persons whose names they bear. The main character held forth in each is Christ himself.* * * By studying these books one is inspired to push forward in the work of the Lord, and encouraged to look forward for future blessings which God promises to the faithful.”—R. C. Hollinger in Genesis to Revelation.

Haggai is called the Lord's messenger (1:19). Through him God calls upon the people to consider their ways; encourages Jerubabbel, the governor, and Joshua, the high priest, and fortells the overthrow of earthly kingdoms.

“Zachariah and Haggai

were contemporaries and prophesied nearly at the same time. * * *

“Beginning with the seventh verse of chapter 1, and closing with the eighth verse of chapter 6, there is a series of eight prophetic visions which Zachariah saw in a single night. * * * This series of visions is all inspired by the one purpose of encouraging the Jews to steadfastness, energy in restoring the temple and zeal for the Lord, amid their many discouragements. * * * Zachariah is permitted to encourage them by a promise of the protection of God, of future prosperity, and especially to give a glimpse of the mighty spiritual victories which would be achieved in the fulness of time, under that Messiah.”—B. W. Johnson in Christian International Lesson Commentary for 1893.

“Zachariah’s prophecies concerning the Messiah are more particular and express than those of Mark and other prophets, and many of them, like those of Daniel, are couched in symbols. * * * Chapters 9-11 predict the prosperity of Judah during the time of the Maccabees, together with the fate of Persia and other adjacent kingdoms. The remaining three chapters describe the future destiny of the Jews, the siege of Jerusa-

lem, the triumph of Messiah, and the glories of the latter day when ‘Holiness to the Lord’ shall be inscribed on all things.

“In what may be called the peculiarities of his prophesy Zechariah approaches nearly to Ezekiel and Daniel. * * * History of the Books of the Bible, compiled from William Smith.

“Malachi prophesied about 400 B. C., ‘the age of Socrates, Plato, Xenophen and Herodotus in Greece. Persia was decaying. Greece was supreme on the seas. * * * Rome was as yet unknown outside of Italy. Malachi corresponds with the last chapter of Nehemiah. The last chapter of Bible propesy belong to the same period of time.’”—B. W. Johnson.

“Malachi reproves the profanity of the priests; foretells the sudden appearance of the Messiah to purify that temple and its congregation; he rebukes the frequency of mixed marriages and divorces; threatens Israel with rejection for their impiety, and the adoption of the Gentiles, and closes with a prediction of the harbinger of the Sun of Righteousness, and a warning against the infringement of the law of God.”—Holman Bible Helps.

That we may profit by the

mistakes of the people of those days, God spoke through Moses and the prophets and others and told them the consequences of disobedience and the blessings of obedience. He sent present judgment on them. He told them time and again not to go after other gods, and not to marry and intermingle with the nations around them. They would not heed; they were continually turning aside and doing like other people; so they were always overcome by their enemies; yet they did not heed the warning.

God is the same today, and we as a people have the same inclinations to evil.

—Port Republic, Va.

Ida M. Helm.

The Old Testament is either from God or it is not from God. If it is from God it should be studied. Jesus stamps with his own authority the account of man's creation in the book of Genesis, when he cites his questioners to the primeval order as the basis of the sanctity of the marriage tie. At another time he appeals to the truth of the account of the flood in the seventh chapter of Genesis, where he said, "As it was in the days of Noah, so shall it be also in the days of the Son of Man," etc. (Luke 17:26-27)

Jesus rebuked the Jews who searched the Old Testament Scriptures, because they failed to the Messiah for whom they were looking when he appeared.

"But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith." (Gal. 3:23-24) The law had a preparatory or disciplinary office. The sternness of the law made man willing to accept the grace of God in the gospel of Jesus Christ.

The Jews boasted of their trust in Moses, and gloried in the fact that they were Abraham's seed; yet they read Moses' law with prejudiced minds, and they stoned the prophets whom the Father sent to them. The Old Testament prophets pointed to John, John pointed to Christ and Christ pointed to the Holy Spirit. The Old Testament Scriptures from Genesis to Malachi are resplendent with the promises of a Redeemer. Perhaps all of us have read these lines:

"The new is in the Old concealed,
The Old is in the New revealed."

"All Scripture is given by

inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all God's works." (II. Tim. 3:16-17.) Here St. Paul, in speaking of the Old Testament as one book, and his epistles were recognized as Scripture. See II. Peter 3:15-16.

Jesus was the great Anti-type of all the Old Testament types. He was the victim for the sacrifice, and he was also the priest. "To him gave all the prophets witness." (Acts 10:43); and John the Baptist, who was more than a prophet, announced the actual presence of the Christ, the Lamb of God.

Once a Christian missionary in China started to teach a class of Chinese the book of Hebrews. The Chinese are a very inquisitive people, and they asked so many questions that the missionary decided to begin at the gospel of John. But questions continued to be hurled at him, so he decided to begin at the beginning of Matthew. Still he was bombarded with questions, so he decided to begin at the beginning of Genesis. After that there was no trouble; everything went smoothly.

—Ashland, Ohio, R. D. 2.

THE POETICAL BOOKS (Including Job to Song of Solomon.)

Were written at various times, some being of earlier, others of later date than the historical books. They are classed together, partly because they are in Hebrew verse, but chiefly because they formed the devotional books of the Jewish church.—Holman Bible Helps.

Dallas Center, Ia.,
March 21, 1928.

The Dunkard Brethren at Dallas Center met in Council March 14th, with Elder Emery Fiscel of Coon River Congregation presiding. Most of the members were present at this meeting.

The minutes of the organization were read and approved. The report of the visit by the deacon brethren was given. All still in the faith. Bro. Roscho Royer, one of our ministers, was elected delegate to the District Meeting at Plevna, Indiana.

Our love feast is set for June 2nd and 3rd. A hearty invitation is extended. Our church name is Dallas Center Dunkard Brethren. Pray for us here at this place that we will be faithful.

Orville Royer.

BIBLE MONITOR

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NO. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

AN AFTER GLOW

Reference has been made in these columns to a series of articles in the "Gospel Messenger," under the title of "Flash Lights," by Elder John S. Flory of Bridgewater, Va. In the February 25, 1928, issue of the Messenger in what appears to be his final installment of those "Flash-es," Elder Flory, speaking in reference to the church of the Brethren discovers that "we have not developed a remarkable ability to get on agreeably with one another." "We have allowed ourselves to be disturbed over details that have been magnified out of all proportion to their importance."

These disturbances in a number of instances manifested themselves in divisions and final separations, and "what was it all about?" asks Elder Flory. Then he proceeds to answer by saying "At one time it was feetwashing—how the ordinance should be observed," "At another time

it was mysticism, at another time it was intolerance, at another times it was impatience, and at other times things as trivial and unimportant" and "that it is evident all these separations were mistakes."

At this point it may be well to turn on an "afterglow" and inquire if these "divisions and separations or the causes that produced them, were "mistakes"? Those "trivial and unimportant" things being the last named by Elder Flory, evidently were intended to apply to the separation of the Dunkard Brethren. We do not hesitate but frankly confess that those things which the Elder terms "trivial" and "unimportant" and which the "mother church now maintains" and which the loyal part of the church were powerless to eliminate, are the things that caused "restlessness" in recent years and finally resulted in the separation which resulted in the new established Dunkard Brethren church.

Elder Flory however thinks

it would have been better for those who were disturbed over "the mode of footwashing," "mysticism," "intolerance," "impatience," and "trivial and unimportant things" to remain in the "mother church." One has to wonder how a church with all this divided sentiment, teaching and practice could "get anywhere."

While Elder Flory seems to think the separation was a "mistake," yet he takes consolation in the fact that when these "excrecences, eruptions, boils, pimples and blotches", sloughed off, "the sore healed in time without deeply affecting the entire body."

Well, if "the daughter of my people have been" even "slightly healed" and the body made better, amen. But we read "they have forsaken the Lord, they have provoked the holy one of Israel to anger. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." The reader may make the application. But Elder Flory tells us "division hasn't helped the church." In this we believe he is correct, but when he adds "or those that

have gone off from it," we question his competency. Let us tell you about it, we know.

In justice to facts in the case as his "flashes" reveal to him this historian informs us "there were no doubt things that should have been remedied but the method used to find the remedy was in every case a mistake." If our historian had put forth as much effort to find the correct remedy as he has to find "mistakes" his labors might have been of great help to the church. As a historian he might have observed that those things that "should have been remedied" are still in the church and no effort is being made to eliminate them. It is suggested that instead of those methods which to him were "mistakes," he offer some method that will be effective and at the same time not be a "mistake." That would be constructive. The methods used were in line with what the church had used for some two hundred years with marked success, especially in the case of the Dunkard Brethren. Candidly, now, we question whether there is a better or more effective method than that introduced by the fathers and used by them until recent years.

But our historian thinks

"there is no doubt that the Brethren did not distinguish clearly between the doctrines of the church and the methods to be employed in carrying them into practice." Another mistake!

Anyhow, they succeeded remarkably well in barring the "things that should (now) be remedied."

There may be such a thing as decrying methods until the doctrine they were intended to "carry into practice" is entirely lost sight of, and this, it would seem, has been the case with some of the doctrines once sacredly held by the "mother church" and through neglect to enforce the Bible discipline the "mother church" now maintains many things for which she expelled H. R. Holsinger twenty-five years ago. This Elder Flory confesses and is a bit of our history that it is felt should be emphasized and preserved for future reference; for it evidences clearly as an "after-glow" how the "mother church" has "left her first love" and "ran greedily after Balaam for the reward." (hired pastors).

This effort to get the situation fairly before the people has met with much approval on the part of our people as evidenced by the letters of commendation from them.

Whether we get "anywhere" or not signifies little so long as our motives are pure, our doctrine and practice and church policy are not questionable, and we have the consciousness of having done the right as we see it and conscience is at ease, and we are willing to be used by the Master in the promulgation of the truth and the publishing of salvation in his name.

CHRIST OR THE LODGE?

For a good many years we have been convinced in our own mind that a man cannot be a Christian, cannot possess Christ, and at the same time be a member of a secret society. The leading lodges make this clearer than do the less important. Recently we were sent a copy of a pamphlet gotten out by the Unitarian church, and from it we wish to quote, just to show that our belief is justified by Unitarians.

The Unitarians reject Christ as the Son of God, and the following passages show what one of their prominent writers has to say of the relation of the Unitarian church and the lodges. We quote at some length:

"We now have many other (in addition to the Masons)

secret fraternal organizations; but most of them have also embodied the principle of the fatherhood of God and the brotherhood of man in their constitutions, and other pronouncements. . . . These organizations cultivate reverence for the Infinite, most of them opening and closing their meetings with prayer. . . . Although bitterly opposed for a long time by many of the churches, these institutions have grown so strong, and have so commended themselves to thoughtful people, that opposition to them has greatly weakened and is rapidly disappearing.

"It is becoming more and more clear to me, as the facts relating to the subject are brought out, that the fraternities, and the churches called liberal, have been working along parallel lines for years; but, because the one put the chief emphasis upon the fatherhood of God and therefore emphasized theology, while the other put the chief emphasis upon the brotherhood of man and therefore emphasized sociology, they have not realized that they were occupying practically the same ground. They have not therefore always supplemented each other's work as they should have done. Evidences of a better understanding are

now appearing, and there is promise that real co-operation will ensue.

"The more I learn of the origin, history and liturgies of the great fraternities of today, the more amazed I become that the kinship between them and the liberal churches was not clearly discerned a half century ago. Also, the more I learn of the fundamental principles of the great fraternities, the more interested do I become in the fact that many people who denounce the churches called liberal enthusiastically endorse, as fraternity men, the very principles for which those churches stand."

But the kinship between the liberal churches and the fraternal orders was discerned more than half a century ago by many devout men in churches which knew it to be more important to follow Christ than to be members of secret societies which denied his divinity. And we are thankful that the German Baptist Brethren church was one of the number that forbade church members to become members of the secret and oath-bound societies. It was a sad day for the church when men were tolerated in it who had united with one or more of the secret societies. Our memory goes back nearly

half a century to the difficulties in the church because some men thought themselves greater than the church, and that they could belong to both lodge and church. In those days many of the members favored forcing the issue; and it would have been well for the church if they had been able to do so; for this lodge matter is one of the most influential things in getting the church away from its original doctrine and practice.

It is important that every man and woman who professes to have faith in the Lord Jesus Christ as their Savior take their stand against the lodge, for one can no more serve Christ and the lodge than he can serve God and mammon. Why should a man professing to believe in Christ want to affiliate with a lodge which denies his divinity? One of the "damnable heresies" mentioned by Peter is that of "denying the Lord that bought them." And he adds that "many shall follow their pernicious ways." John says: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ."

The New Testament teaches that "there is no other name under heaven given among men whereby we must be

saved," and the lodge offers to send the faithful lodge man to the grand lodge above. Choose ye this day. God help you.

PRAYER AT COMMUNION

January 15 Monitor, page 13, carried the following questions:

1. Did Jesus rise to his feet to give thanks for the bread and cup of communion?
2. What gave rise to the custom of standing to give thanks for the bread and cup of communion?
3. Should we now rise to our feet to give thanks for the bread and cup of communion?

Of the twelve who responded, the following is a summary. The writers range from middle life to four score and more years in age.

In answer to the first question, six said, "No". The other six said nothing.

The reason assigned was: Jesus sat down to the table and there is no scripture to indicate a change of position except when he rose to wash the disciples' feet; and when Judas went out, and when all was over Jesus said, "arise let us go hence", but he never said, "arise while we give thanks".

To the second question three said nothing; three could not

answer. One said "it is not apostolic, man's idet at a later date". Two said, "to avoid confusion and noise it is better to stand than to kneel", gave rise to the custom. One said, "the people stood with bowed heads while Ezra read the law (Neh. 8:5-7), and worshipped", as a precedent. One said, "Hannah prayed standing"; I Sam. 1:26. One said, "Jesus said when ye stand praying, forgive", as a precedent. It may be said these passages do not refer to the Communion, and were never given as a reason for standing by our church fathers. So that the custom seems to be a matter of expediency rather than a principle based upon law, and therefore should not be considered a matter of vital importance.

In answer to the third question, four said, "no"; one "thinks not"; one said, "either way"; two "prefers sitting"; two "prefer standing", and two said, "yes".

Whence it will readily be seen if each one should magnify his own private views we should soon have confusion enough. One brother who remembers eighty years ago, and traveled and attended communions in a number of states never attended a communion where they observed any other than the standing

posture while returning thanks at communions. So this seems to have been the prevailing custom and was never thought to violate any gospel principle. While we each may have our private views, since there is no specific statement of Scripture in the matter, it would seem unwise to magnify our views especially since the present custom of standing while giving thanks for the bread and cup violates no scriptural statement.

BAPTISM

D. W. Hostetler

There has been more controversy over the subject of baptism than any other topic in the Book. But to me the teaching of the New Testament on baptism is very plain, if New Testament teaching is to settle the question. Whatever our teaching has been, let us seek our way carefully as we can.

When I think of the writings and discussions of educated men on the subject of baptism, it seems somewhat futile for a little fellow to venture a discussion in the columns of the Monitor. But my bit may be helpful, even though it does nothing more

than deepen our conviction of truth.

I want to invite the attention of the reader to the design of baptism. Baptism is to proceed in accordance with a settled plan, intention, or scheme. In I Peter 3:18, we read: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit."

Christ and the apostles baptized believers. "Only repent and believe the gospel," was the message of Christ to the people. Philip said to the eunuch, "If thou believest thou mayest." And he answered Philip, "I believe that Jesus Christ is, the Son of God." Again, Jesus says: "He that believeth and is baptized shall be saved." Here we see that a confession of faith in Christ is to precede baptism. This forever settles the question of infant baptism. Baptism is for believers only. This brings us to the first point in the design of baptism.

In Matthew 19:28 Jesus said: "Verily, I say unto you, that ye which have followed me in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve

tribes of Israel." Note that he says, "ye which have followed me in the regeneration."

Webster defines the term regeneration as follows: The entering into a new spiritual life, that change by which the unholy will in man and the enmity to God and his law, are subdued, and a principle of supreme love to God and his law, or holy affections are implanted in the heart. Now Christ went through the baptism of regeneration in order to work out this plan, that we might follow him in the baptism of regeneration; in the process of regeneration the heart and soul of man is cleansed from sin and the individual is reformed and made a new creature in Christ.

In Titus 3: 5, 6, we read: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Evidently the washing here means water baptism, and the regeneration has reference to the cleansing of the heart and soul. In this connection Jesus tells Nicodemus (John 3:5): "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." It takes the combination of the finite and the infinite to work

out the new birth. Water baptism is man's part, but God administers the spirit baptism.

That baptism is for the remission of sins is clearly taught in the Scripture. That the earth was baptized in water during the flood cannot be denied. The purpose of this immersion was to cleanse the earth from sinners, and this purpose was accomplished. Peter says in his first letter, 3:21: "The like figure whereunto even baptism doth also now save us"—meaning the figure of cleansing the earth of sinners by a deluge. In baptism, sins are washed away and the individual is saved, even as the eight souls in Noah's time were saved. In Mark 1, it is said that John did baptize for remission of sins and preached the baptism of repentance for remission of sins. In Luke 3:3 we have the same teaching. In Acts 9 we have the case of Saul, who cried: "Lord, what wilt thou have me do?" The Lord said, "Go into the city and it will be told thee what thou must do." When Paul was relating his conversion in his defense in Acts 22, he said that Ananias told him to "arise and be baptized and wash away thy sins."

When Peter preached that great sermon on the day of

Pentecost, they were pricked in the heart and cried out: "Men and brethren, what shall we do?" He said unto them: "Repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost."

Now it is clearly taught in the Scripture that John the Baptist and the apostles baptized for the remission of sins. We still have the same Gospel that they had. In Hebrews 13:8 we read: "Jesus Christ, the same yesterday, today and forever." Since the baptism is for the remission of sins, it logically follows that remission of sin is a condition to the gift of the Holy Spirit. It cannot be denied that Peter was teaching water baptism when he said, "Repent and be baptized for the remission of sins," or that Christ was baptized by water before the Holy Ghost came upon him. Here we find Christ again working out the way. He was simply doing the will of the Father and to follow his example is absolutely safe. That the Holy Spirit is given by the laying on of hands is clearly seen in Acts 8 when Samaria had received the word of God. The apostles at Jerusalem had prayed for them and laid their hands on them that they might receive the gift of the Holy Ghost.

Baptism is the door into the church of Christ; the purpose of baptism in this phase is to bring the penitent believer into church relationship and fellowship. Christ did not enter upon his ministry until after his baptism, or rather his baptism was the beginning of his ministry. We are buried with Christ by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father to walk in newness of life. In John 10:9, Jesus says: "I am the door; by me if any man enter he shall be saved."

Beaverton, Mich.

THE LORD'S SUPPER

Reuben Shroyer

"Wherefore, my brethren, when ye come together to eat, tarry one for another." (1 Cor. 11, 34.)

That there is an ordinance in the church called the Lord's Supper is admitted by all Bible readers. The church at Corinth came together to eat the Lord's Supper (1 Cor. 11:20.) True it is that their eating of it was irregular and Paul reproves them for it. For in eating everyone taketh before other his own supper. (Verse 21.) Paul teaches them in the text when they

come together to eat they should wait one on the other and thus not come together and eat the Lord's Supper in such a disorderly manner and bring condemnation upon themselves. God is a God of order, and in keeping the ordinance of His house it should be done in order.

There are those who believe and practice that the Lord's Supper is the bread and cup. This position, we maintain, is not in harmony with teachings of the Word. The Lord's Supper is a full meal to be eaten in the assembly of the Lord's people **before** and in connection with the loaf and cup. And he took bread and gave thanks and brake it, and gave unto them, saying, "This is my body which is broken for you; this do in remembrance of me. Likewise also the cup **after supper**. (Luke 22, 19:20.) Paul, in his letter to the church at Corinth, tells them how Jesus did, and he says: "I received of the Lord that which also I delivered unto you." (1 Cor. 11:23.) Here Paul gives his authority. **The Lord.** "The Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks he brake it and said: take, eat; this is my body which is broken for you. This do in remembrance of me. In like

manner also the cup **after supper.**" Notice, this was done after supper. (1 Cor. 11, 24, 25.) Here we have Luke and Paul teaching exactly what we contend for. The Supper was a **meal** and the bread and wine were taken **after supper.** The above clearly shows that the bread and cup are not the Lord's Supper, for how could they be the Supper and be taken **after Supper?** Let us examine still further and see what Matthew, Mark and John say: "And as they were **eating**, Jesus took bread and blessed it and brake it and gave it to the Disciples, and he took the cup and gave thanks." (Mat. 26: 26, 27.) And as they did eat Jesus took bread, and he took the cup, and when he had given thanks he gave it to them." (Mark 14: 22, 23.) John tells us that the Supper was prepared. How Jesus rises **from supper** and washed his Disciples' feet. Afterwards he tells how Christ sat down to the table again and ate this very meal with his Disciples that Matthew and Mark tell about. To show that it was the same meal, please note the following: "Verily, verily, I say unto you, that one of you shall betray me." (John 13: 21.) "Verily, I say unto you, one of you which eateth with me shall betray me." (Mark

14:18.) "Verily, I say unto you, that one of you shall betray me." (Mat. 26:21.) At the same time and meal the traitor is pointed out. "He it is to whom I shall give a sop when I have dipped it." (John 13:26.) "It is one of the twelve that dippeth with me in the dish." (Mark 14:20.) "He that dippeth his hand with me in the dish." (Mat. 26:23.) Again at this same meal and time he tells Peter he will deny him. "Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice." (John 13:38.) "And Jesus saith unto him, verily I say unto thee that this day, even this night before the cock crow twice thou shalt deny me thrice." (Mark 14:30.) The above circumstances are related by all three of the evangelists as occurring immediately after Christ had eaten this meal with his disciples. All teach that Jesus did eat a meal with his disciples, and after eating the meal took the bread and cup. From the above it is evident fact that the bread and cup **are not the Lord's Supper.** Nowhere in the Bible are they called the Lord's Supper.

If the bread and cup are not the Lord's Supper, **what are they?** "The cup of blessing which we bless is not the

communion of the body of Christ." (1 Cor. 10:26.) Paul clearly teaches that the bread and cup are the **communion**. We partake of them in commemoration of the death and sufferings of Christ.

In our investigations on the subject we have the following summary:

1. There is a Lord's Supper.
2. The bread and cup are nowhere called the Lord's Supper in the Scriptures.
3. The bread and cup are called the communion.
4. The bread and cup were taken after supper. (Luke 22:19; 1 Cor. 11:25.)
5. The bread and cup cannot be the Lord's Supper, and be **taken after supper**.

Then as the inspired writers teach us about the Supper, and communion, and feet washing, and teach it as being in connection with the communion. Who would have the power to change them? Disregard them? Either of them? John, referring to the circumstances of the evening when Christ instituted these ordinances, says: "If ye know these things, happy are ye if ye do them."

The bread and cup, can not be the Lord's Supper, all those who partake of the bread and cup **only** surely have no Lord's Supper. If

Paul would reprove the church at Corinth for eating the Lord's Supper out of order, what would he say to-day of a church that does not keep the Lord's Supper at all?

It is argued by many that this meal which Christ ate with his disciples was the Jewish Passover. Luke calls this meal **supper**. "Likewise also the cup after supper." John calls it supper, and says it was before the Passover feast. Now before the feast of the Passover, he rises from supper. Paul called it a supper. In the same manner also the cup **after supper** R. V.

Let us examine and see if the Passover had yet been kept. After Christ ate this meal with his disciples, he goes to the Garden of Gethsemane and prayed to his Father. Here he was met by Judas, with a multitude, with swords and staves. (Mark 14:13.) They take him first to Annas, then to Caiaphas, and from Caiaphas to the judgment hall. "Then they led Jesus from Caiaphas unto the hall of judgment, and it was early. And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the Passover." John 18:28.) This was early in the morning and Christ had eaten the supper the evening before. Again

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Pilate went out to them and asked: "What accusation bring ye against this man?" He goes out the second time and says: "I find in him no fault at all, but ye have a custom that I should release unto you one at the Passover. Will ye therefore that I release unto you the King of the Jews?" Then cried they all again, saying: "Not this man, but Barrabas." (John 18: 38, 40.)

The above makes it clear that the meal, which Christ ate with his disciples was not the Passover.

The Passover did not occur until the next evening. In point of time, 24 hours after

Christ ate the supper with his disciples. Paul tells the church at Corinth, "When ye come together to eat." Eat what? Why, the Lord's Supper.

When ye come together to eat the Lord's Supper, tarry one for the other.

After eating the supper, then partake of the communion and shew forth his death and sufferings.

May we always earnestly contend for the Faith once delivered unto the Saints.

Greentown, Ohio.

SOME FOOD FOR THOUGHT

L. W. Beery

I was somewhat surprised, and not a little amused, recently, while reading from a certain religious publication, at some statements made by a writer in regard to the Dunkard Brethren organization. It is a few of these statements that I wish to notice in this article.

This movement on the part of the loyal and faithful, in the church, has not had much open discussion up to the present time. It's opposers have endeavored secretly to its efforts; but failing in this it seems they are beginning to come out more openly in an

effort to discourage those who might take up with the work. This should be encouraging to curb its growth and overthrow us as it goes to show that those who in the beginning said the movement was not worth paying any attention to, and that it would soon come to naught are becoming alarmed at its growth and advancement. A proof of our

Statement No. 1.

To them (The Dunkard Brethren) the church is a fixed institution.

We admit this. Col. 1:18. "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence."

From this we understand Jesus to be the head or leader of the true church. Then Heb. 13:8. Jesus Christ is the same yesterday and today, yea and forever. Jesus being our head or leader in whom there is no changing; where can any sane person get the idea that the church is to change in any age or generation regardless of any changes in the world. The idea that the church is to change to suit the tastes of man is false, and is the product of the mind of carnal man. It takes the same thing to save a man's soul today that it did twenty-five, fifty,

or one hundred years ago; and that is obedience to the whole will of God which for us in this dispensation is contained in the New Testament.

Statement No. 2.

They (The D. B.) forget that the church is to serve the world.

We understand the writer to mean by this the duty of the church is to serve the world. How misleading and untruthful such an idea is. Rom. 6:16. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Whenever the church becomes a servant of the world, it is no longer a servant of God. Ye cannot serve God and mammon. No doubt this idea of the church serving the world, on the part of the educated leadership has been the cause of the downfall of the church. Where is the Scriptural authority for such an idea?

According to the Word, the mission or duty of the church is to declare the Word or will of God to the world which is in sin and darkness. The true church is not to serve the world, but to make servants for her Lord of those in the world who are willing to accept, believe and obey his

teachings. It is an evident fact that the greater per cent of the churches today are serving the world. When Madam Fashion issues a decree the churches bow and submit. When war is declared, the churches take up the battle cry. When some new doctrine or theory comes along, regardless of what it is or where it comes from, the churches accept it without question. Yielding to the rule of the world. Tossed to and fro by every wind of doctrine. Not so with the true church. Eph. 4:14. "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men in craftiness after the wiles of error."

Statement No. 3.

"The idea that a little band of elderly people, dissatisfied with local conditions in the church, some for one thing and some for another, widely scattered, can organize themselves into a working body, that can get anywhere, and that on a reactionary program, is unthinkable."

The wording of this statement goes to show an effort on the part of its writer to deceive the people and does not give the true state of affairs. In the first place, it is not a little band of elderly

people. Our organization is made up of young, middle-aged and elderly people the same as other churches, and no doubt we have as large a per cent of young and middle-aged in proportion to our number as other denominations. How about the local conditions mentioned? The things that have caused this separation are not confined to any particular locality, but have affected the entire brotherhood, possibly worse at some places than at others. We admit that our membership is scattered, and this is one thing we are glad for. In this way we are able to have an influence over a larger amount of people than if we were in fewer and larger congregations. This influence over such a large field is one thing that is bringing numbers into our fold. As to an organization, working body and getting anywhere, that has already been proven much to the chagrin of the hirelings and false shepherds. The result of our efforts, which is growth, is just beginning to make itself felt over the brotherhood.

A reactionary program. Call it anything you like; if it takes a reactionary program to follow the plain and simple teachings of our Lord, that is the kind of a program we

want. It was the putting into practice amongst us, by those in authority, a program that had been conceived by a carnally minded, worldly educated leadership which was so broad that it included all of the abominable things of the world that in a great measure caused the disruption amongst us. Yes, we are a small band in comparison with some other bodies, but not so small as some people are reporting. It must also be brought to mind we are yet in our infancy. Another thing, in the ages past, our God was able to perform his great miracles through a few obedient followers. Far better is it that we should have a few who are converted to our Lord, than that we should have thousands, who were not converted to any special thing, much less a saving faith. Regardless of our number, if we are united in Gospel obedience we have the Lord back of us and there is no limit to our power. Why is it our efforts are unthinkable to these worldly-minded? The following Scriptures will answer that: I Cor. 2:14. "Now the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged. I Cor. 1:27.

But God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong."

Statement No. 4.

"The idea of a new and separate Dunkard Brethren church is a mistake. These good people have nothing to offer the world that the church from which they withdrew does not have."

Another erroneous statement. The Dunkard Brethren church is not a mistake. It is an established fact. Not only that, it is a growing, soul-saving institution. As to the rest of the statement, we have everything to offer the world that the Gospel has. The trouble with the popular churches of today is, that they are not offering the things of the Gospel to the world; but the ideas and theories of men who are products of educational institutions, who are able by their superior intellectuality (?) to wrest the Scriptures and tickle the ears of the unsuspecting. Another thing, the church whose members live like the world, act like the world, dress like the world and go where the world goes, has no mission to the

world; and the world would be better off without it.

These four statements are a good example of the reports that are being sent out to deceive the people in regard to our work. We are glad to know, however, there are many in the church that have learned long since not to believe all that proceeds from the mouths of these modern Scribes and Pharisees. No doubt there are hundreds of loyal and faithful in the church, who have not as yet bowed the knee to Baal, who, when they come to the knowledge of the true conditions existing within the two separate organizations, will see the wisdom and propriety of taking the Gospel stand with us. Any man or woman who can read the Scriptures for themselves and compare them with the modern ideas and theories being circulated, can see a wonderful lack of good common sense on the part of these intellectual giants.

These efforts to overthrow our work reminds one of an account in the Scriptures. The rebuilding of the wall around Jerusalem. Read Neh. 2nd to 8th chapter. There were but a few of the Jews engaged in the work, and they had a great task before them; because of this their enemies laughed at them and coun-

seled together to overthrow them, but the Lord God was with them and they succeeded in accomplishing their task regardless of all their opposition. Their work completed, they were no longer a reproach in the land, but a power for good, in their time.

Because of hypocrisy on the part of professors, the Dunkard faith has become a reproach in the land. It is a great task to rebuild or re-establish it and we are but few at the task; but the Lord God is with us and in spite of all the ridicule or opposition we shall succeed, in time. We shall then have a spiritual city of refuge, a haven of rest for the weary. Our line of distinction from the world in life, action and dress is a wall of protection about us. Let us arise and build, girding upon us the whole armor of God, to protect us from the enemy, and our success is assured.

Union, Ohio.

SIGNS OF THE TIMES

A. J. Bashore

A person need not have a well trained eye, neither trained thought faculties these days to note the changing scenes of time. Even the

thoughtless do observe. In going along the public highways one sees many signs of different shapes, sizes and color; pointing forward or backward to some time or place.

A place where you have been or lived for more or less years, or a place you are bound for, a destination where you intend to sojourn for a season or possibly make your permanent abode;— forever. Some of these signs are very helpful to those who travel through a strange country, indicating nearly how far they came and how far to the intended destination. Especially is this true when one traverses the western desert or mountainous country. A sign board by the wayside or road intersection is looked at with gladness when the letters and figures are discernible and showing that one is on the right course. When coming to the Y shaped roads and no signs there, or they have been broken down or mutilated by the shotgun or rifle of the thoughtless vandal then comes a trying time of ones patience and gladness is sometimes almost turned into gloom for fear the wrong road may be taken. If we are wrong we can retrace but how much wasted time this is in the busy age we live in.

Now, we want to look at this from a Bible view point or rather from a view point of the church. The way for the church is marked. Her signs are found in the New Testament. Jesus and the apostles gave the words to be placed on these signs for the travellers to read. They are plain and easily understood even by the unlearned. The road is straight but not so easy to travel because of the branch roads (temptations) where enticing signboards (sinful things) have been placed by the evil workers, to mislead the happy pilgrim. And unless the traveller has his mind firmly fixed on the far end (heaven) and determines to get there, he will follow some of the byways because of misdirected signs.

(In Amos 5:13) we read:— “Therefore the prudent shall keep silence in that time; for it is an evil time”. The prophet is speaking to Israel in a time she had cut loose her moorings from her God. Save a few. Israel failed and the church of Jesus Christ was born in stead to carry out God’s foreordained plan. The church today has cut loose her moorings from Jesus, her Savior.

I do not mean the true church of Jesus Christ. No! no! For she is planted firmly

in Him. I mean what was once known as the Brethren church.

As we go along do we not note many signs of her departing from the Scripture teachings she once believed and practiced. Or do you not notice any?

Let us note several things that Jesus and other apostles say, they are signs and convey a meaning too and are a fulfillment of Scripture. Will not mention where they are found. Jesus says: "Will I find faith when I come again". Why does He ask this question if all who unite with the churches on earth will be saved as some, yes many, people think.

Remember this refers to the church.

Paul says: There will be a falling away in the latter days, so do some of the other apostles refer to the same. Away from the church of course. They do not mean the world they are talking to church people and meant it for church people until the church shall be called away.

Who with intelligence will say there is no falling away from the faith these days. We see it on every hand.

Churches are run on a commercial basis. College and school seems to be preached and practiced more than spiritual faith in Christ. Standing

and sitting posture in prayer, benediction, etc. When one goes to a love feast and looks over the people sitting at communion tables it appears that about two-thirds are people of the world. Until recently this was not practiced. Ministers leaving rural districts and moving to towns. Gaudy and shameful dressing by the so called sisters. Cantatas, Bible classes going to the theatres to be entertained by colored minstrels. Speaking disrespectfully of things sacred in Scripture, also of people who try to lead a Christian life. Misrepresenting the Scripture, denying the virgin birth of Christ. Teaching that the parable of the sower is a church setting. Jesus Himself says: "The field is the world." Persuading little children to come into the church, taking Scripture out of its setting to prove that they are right. Not so many years ago the church preached against infant baptism and now practices it. If it was wrong then it is wrong now.

Elders and ministers to please people have not courage to stand on their own convictions. "Like people like priest." Is it not an evil time?

Within the professed church there are thoughtless vandals, like on the highways who

destroy road signs, who destroy the sacred signs (teachings) in the Scripture intended for the church which until a few years ago were practiced by the church. Sad indeed that they are found among the ministry, the pastors. These are the ones John speaks of. "They were not of us". These are the men and women the Christian should avoid and have no company with them even though they be in the church.

These present times signs all point to the end times which are coming upon the world. From the worldly side we could mention many signs. We will note a few. Surely we are living in an evil time, because evil abounds more and more. How little people respect law today.

We noticed recently of funeral processions we were in that others using the road would cut in and around the line and only would cease when officers came and ordered them out. Years ago people had respect for funeral processions and looked on with respect. People devising schemes to get rich quick regardless of honesty. Newspapers publishing murder cases and divorces, etc. Broadcasting these evils to create more evil. Unjust decisions the judges of the courts hand

out. And they are supposed to be the intelligent people of our land. All this evil in an intelligent? Christian? land.

Nature too is giving signs all around. Note all the destructive storms and floods there were in this country last year.

People are forgetting God like they were in the days of Noah. And so shall it be in the coming of Christ.

Reader, look at the natural signs today around you, then compare it with God's word and see whether these things be so, then act as though you really meant to live again in a glorified body with Jesus and the redeemed.

People who respect not the law have less respect for God. The profanity men use in their conversations is shocking indeed for a so called Christian land.

Some women are just as foul mouthed as are the men.

Is the world getting better? Nay! Verily. These are signs along the way proving what Jesus said would come in the last days.

Some of our so called leaders and pastors in the church who attach themselves to many so called religious movements in the cities and districts, which for the Gospels sake they ought not, when the last respects are paid them the funerals are held in the house of

some other church denomination. What kind of a sign is this? Is it not a clear case that they held membership in the church for financial gain or position and honor? Was the heart really true and right the heart really true and right? The Brethren church did not used to do business

that way. Will anyone stand up now and say she is nearer to God than she was years ago? We give you liberty to speak.

But remember we are in an evil time. And don't forget to watch and read the signs.

518 E. King St.
Lancaster, Pa.

Don't Forget.

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick, Cerro Gordo, Ill.

THE BIBLE is no ordinary book. It discusses themes unexplained by the finite mind, unaided, and solves problems that have engaged the attention of pagan sages without results. It has an appeal to the heart of man that is possessed by no other book. While it is profound and sublime, it is clear and simple. Some of its portions are deep, but others are easily comprehended. All the truths eventual to personal salvation can be grasped by every intelligent mind. There is every reason why all should love the Word of God and no valid reason why one should not. It alone declares the truths vital to salvation. It declares the destiny of mankind. It gives warning to the impenitent and unbelieving, and brings comfort to those who are in distress. It has

comforted unnumbered souls in the hour of death. It is a treasure with which those who know its worth are unwilling to part"—David S. Warner.

Ezekiel—A Written Exercise

(Here written exercises are optional, not required for the completion of the course, but I trust they will be found both interesting and worthwhile. Write on any five or more if you do not care to write on all; don't overlook the last. Then, if you will mail your papers to my address, I would like to look them over.)

1. Write briefly of the man Ezekiel.
2. By what term was he frequently addressed by the Lord? Give three or more references.
3. How is this book classified? (See Bible Monitor, October 1, 1927.)
4. Name three of Ezekiel's visions and give references.
5. There are two passages of about eight or nine short

words of frequent occurrence; one, expressive of God's power and majesty, the other showing that Ezekial's prophecies were of divine authority. Locate, copy, and give five references for each.

6. Locate these passages: (a) "I have set thee a watchman unto the House of Israel;" (b) Whether they will hear, or whether they will forbear;" (c) The soul that sinneth it shall die." One reference for each.

7. What three calamities were threatened Israel because of wickedness? Name and give two or more references.

8. Quote the promise of "a new heart" and give reference.

9. What three prominent Old Testament characters are referred to as examples of righteousness? Give reference.

10. Name three or more heathen nations against whom God's judgments were directed. Give references.

11. Copy a choice text from this book.

12. Do you wish these "Written Exercises" continued? Any further remark or comment?

Daniel:

The book of Daniel may be divided into two parts: The first, Ch. 1-6, historical; the

second, 7-12, prophetic. And it was written in two languages, Hebrew and Chaldee.

"Daniel, at the time that he was carried captive to Babylon, must have been 16 or 17 years old, and was therefore born about 622 B. C. in Jerusalem, of noble parentage; a fine looking, talented, promising young man (Dan. 1:4). He became a statesman of the highest character, a man of great learning, an eminent and wise prime minister, a prophet of far-seeing wisdom. Becoming an exile at the beginning of the 70 years of captivity foretold by Jeremiah, he lived through the whole of the 70 years. His last recorded vision was in the third year of Cyrus, B. C. 534. So that he must have lived to be over 85 years of age."—Piloubet's Select Notes, 1892.

"The character of Daniel is unfolded in the history of his life. (1). He was religious, faithful to God amid every temptation to deny him. (2). Full of faith in God. (3). Courageous. (4.) Wise with all human and divine wisdom. (5) Of the highest morality, so that none could find fault with his conduct. (6). Of sterling integrity, faithful to men as well as to God. (7). Of great executive ability, so that he was the chief officer in several reigns. (8). He

was patient and enduring never failing, never flagging. (9). He lived in loving communion with God; so that God spoke to him, and he was beloved of God, like the beloved disciple John. This divine lovingness softened and beautified his whole character. (10). He was courteous and docile. (11). He was remarkable for humility. He not only freely confessed his sins with those of his people, but chief statesman in the first empire of the world, he has not recorded a single voluntary act of his own, not one word of his toils, plans, counsels of those 70 years.' 'Idem.

Daniel had a purpose, a worthy purpose and, by the help of God, the strength and courage to stand by his purpose and carry it out.

He was one of the most prominent and most noble characters in Old Testament history; and has the honor of being classed with Noah and Job as one of three outstanding examples of righteousness.

"Dare to be a Daniel,

Dare to stand alone,

Dare to have a purpose true,

Dare to make it known."

After the Return From Captivity:

The preservation of the Jewish people as a race during the long years of their

captivity in Babylon, their cure of idolatry, the keeping alive of the Jewish spirit and their fidelity to the God of their fathers are worthy of remark and point clearly to the fact that God's hand was upon this chosen race. These facts, however, are no more wonderful than are the facts that pertain to their return to Judah, their own land. He who had made the descendants of Abraham a nation in the first place, has lost none of his love for them nor power to preserve them.

Seventy years from the beginning of the captivity began the return of Jewish exiles to Jerusalem. A heathen king was divinely moved to issue a decree allowing all who would to go forth to Judah, and more than that, he urged that help should be given them that the journey might be possible and prosperous. God's hand is as clearly seen in this chain of providences as in that which resulted in the removal to Babylon of the nation of Judah.

The condition of Jerusalem was certainly not attractive to the returned exiles. The walls were broken down. Even the costly and sacred temple existed only in the memory of those who had seen it, and was represented by fragments

of its scattered grandeur. The decree of Cyrus looked not only to the Jews' return to their own land, but it looked also to a re-established city and temple. To this end the first work, after arranging places for themselves to live, was to establish religious services. But how could they worship without a temple? That question had been answered in their religious life in the land of their exile. They had found, in some degree, the spirit of true worship. In Jerusalem they built an altar where the great brazen altar of Solomon's time there expecting that the temple had stood, and worshipped. A temple would be erected in the near future.

The returned exiles came to realize that they were in a hostile country, even though it was their own land. The request of the heathen or half heathen inhabitants of Palestine that they be allowed to join the Jews in building the temple was spurned. This request was refused because the Jews were too loyal to God to join with idolators in worship. This act of the Jews aroused such opposition that the work of building was halted, and it was not until twenty years after its beginning that it was completed.

Zerubbabel was God's man

to carry forward the project of rebuilding the temple. He was a man of integrity, just such a man as the occasion demanded. The restored nation was not left without its prophets. We admire the courage and faithfulness of Haggai and Zachariah, who brought messages to the builders encouraging them in their work. The God of Israel did not disregard the cries and needs of his people in Jerusalem. The walls of the city were down and there seemed to be no prospects of their being restored. The Lord touched the heart of a man whom he had in the palace at Shushan, a trusted servant of King Artaxerxes. Through God's providence Nehemiah was brought to know the conditions prevailing in the sacred city, and was commissioned to go thither and accomplish the great task. What he did in the face of fierce and persistent opposition has been an encouragement and an inspiration to the servants of the Lord to undertake great things for Him.

Nehemiah found that the morals of the people needed attention. The sins of extortion, Sabbath breaking and intermarrying with the heathen were being practiced. Rigorous methods were employed in freeing the nation of these

evils, and Nehemiah was God's servant in bringing about these much needed reforms. Ezra was the man whom the Lord used in a special way to bring to the people a knowledge of the Word of God. That meeting at the watergate, when for hours the people listened to the reading of God's Word stands out prominently in the history of the Jews after the return from captivity.

The Lord gave his people great opportunities and sent noble men to lead them to lives of faith and piety and to give them success as a nation, but their subsequent history goes to show that they neglected the law of God and fell into sin, occasionally returning to him by repentance. Yet there were some who were true to God when Christ came and rejoiced to greet the Redeemer of Israel.—David S. Warner in Arnold's S. S. Commentary, 1917.

Why Study the Old Testament? A paper on this subject by Sister Ida M. Helm is on hand for an early issue. In the meantime, may we hear from others?

The Quarterly Review—How did you conduct it? Would you like to hear from others? Then do your part and write. Any other items about your Sunday School will be welcomed. Now let us hear from you, please.

NOTICE

I am taking this method of requesting the elders of the

various churches of this Eastern District to see than an offering is taken and sent to our district meeting at Mechanicsburg, Pa., on April 27, to be used in its work by the Board of Publication.

W. E. COCKLIN.

A CRIME TO PUT RELIGION BY

Oh, 'tis folly and a crime to put religion by,
For now is the accepted time, to-morrow we may die;
Our hearts grow harder every day, and more deprave the mind,
The longer we neglect to pray, the less we feel inclined;
Yes sinners trifle, young and old, until their dying day,
Then they would give a world of good to have an hour to pray.
Ah, then, lest we should perish thus. Let us no longer wait,
For time will soon be past with us and death will fix our state.

G. W. Reitz

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BIBLE MONITOR

VOL. VI.

May 1, 1928.

NO. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

NOTICE

The Citizen Printing Co. sold out recently. This necessitated making other arrangements. Montgomery and Son are now printing the Monitor. The cost is the same as before.

Some irregularities must be expected until a new line-up can be made. Then, too, we are transferring names of subscribers to a new book and correcting mailing galleys. You may look for some mistakes, but let us know what they are. Will try to rectify. We want to serve you to the best of our ability.

Divorce and Remarriage

This subject seems to be agitated more or less among our people just now, and may be before our Conference in June. For this reason we are investigating the subject and are submitting the result of our research.

The laxity of our state laws tends to complicate the subject. Then, too, authorizing civil officers to perform the

still more iomplex. Besides, the Bible gives no formal ceremony or ritual by which to be governed in solemnizing marriages.

In our investigation we find about four states or conditions enter into the case:

1—God's original plan or idea.

2—What God joins.

3—Divorce with remarriage forbidden.

4—Divorce with remarriage permitted.

God's original plan seems to have been one man for one woman, and likewise one woman for one man. "From the beginning of the creation, male and female made he them. For this cause shall a man leave his father and mother and cleave to his wife; and the two shall become one flesh; so that they are no more two but one flesh." (Matt. 19: 4; Mark 10:6-8.) This idea is shown still by the equality in the male and female population.

This plan, while not so stated, permitted remarriage

in case of the death of either party.

In the second case we are told, "What therefore God has joined together let not man put asunder" (Matt. 19: 6; Mar. 10:9); and "the woman which hath a husband is bound by the law (of God) to her husband so long as he liveth. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress" (Rom. 7: 2, 3); "and unto the married I command, yet not I, but the Lord, let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." (1 Cor. 7: 10, 11.) Now then, we may ask, can any man, husband or wife, or even any judge of any court, annul the marriage and put man and wife asunder, or apart? A literal interpretation of these scriptures permits nothing but death to annul a marriage, or separate man and wife.

In the third case, these scriptures seem to be modified somewhat and to allow the annulment of marriage by divorce or by legal process, but forbids remarriage. "Whosoever shall put away his wife, and marry another, committeth adultery against her; and

if she herself shall put away her husband, and marry another, she committeth adultery." (Mar. 10: 11, 12.) "Every one that putteth away his wife, and marrieth another, committeth adultery." (Lu. 16: 18.) From the original divorce law, if a man put away a wife, he cannot even be remarried to her. (Dent. 24: 1-4.) If we had only these scriptures to guide us, we would say—would have to say—a marriage may be annulled by divorce, but remarriage, by either party, is prohibited. But here again, these scriptures, as in the second case above, seem to have been modified by Jesus himself, and remarriage permitted. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5: 32.) This scripture permits putting away by divorce, but the one put away may not remarry, and by the original divorce law they cannot be remarried to each other, as seen above. In which case both would have to remain unmarried or single, unless the phrase, "saving for the cause of fornication," permits remarriage by the one who puts away. This permission seems to be

given in the following scripture: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her (or him) which is put away doth commit adultery." (Matt. 19: 9.)

Now if we take away (which we dare not do) from these last two scriptures, "saving for the cause of fornication," and "except it be for fornication," we have just what we had before; permission to put away but not to remarry, and if that were intended to be the teaching, why add these phrases in these last two passages? Or, if these phrases do not mean anything, why were they put into the texts? And if they do not permit remarriage, what were they intended to add to what was taught before?

From these considerations it would seem the right to divorce on the part of Christians, fornication, is a right to remarry. If this be not true, then it would seem we should fall back on the second case above and say, "what God has joined together let not man (or woman or judge) put asunder," and permit neither divorce or remarriage.

Taken altogether, the best harmony of these scriptures, for they must harmonize, is

to permit remarriage, for the one cause, on the part of Christians, that of fornication. For it seems unreasonable that a wronged husband or wife should live single while the unfaithful one is living, which often would mean the rest of their days, or that the wronged one should in all cases allow the wrongdoer to return and be "reconciled." This would tend to "free love" with no protection for the wronged one. This consideration is why our "church polity" says "Divorce and remarriage on the part of Christians is permitted for one cause only." (Matt. 19: 9.) Until we are sure we can work out a better harmony of the scriptures, we shall do well to be slow to change it.

BAPTISM IN FORM

Part III.

In order that we may get our minds fixed on the truth of the gospel on this subject, we shall consider how single immersion was introduced into the church. In the Kesler and Ellmore debates (page 146), Elder Kesler reads from Chrystal's "History of Modes of Baptism," page 87. "He, Enomius, subverted the law of holy baptism which had been handed down from the begin-

ning from the Lord and apostles and made a contrary law, asserting it is not necessary to immerse the candidate thrice or to mention the names of the Trinity, but to immerse once into the death of Christ. Now this Enomius was a secessionist from the Arian branch, who baptized by trine immersion, and all historians brand him as a heretic." He was a heretic in that he subverted the law of holy baptism. This was done in 360 A. D.

In Quinter's "Trine Immersion," page 83, we find in Socrates' Ecclesiastical History (page 296):

"The Enomians adulterated baptism; for instead of baptizing in the name of the trinity, they baptize into the death of Christ." Enomius was born in the beginning of the fourth century.

We find that historians wrote the facts. Trine immersion was commanded by Christ and practiced by the apostles and the early church.

Now let us look to the Scripture.

The Scripture teaches that the forward action is to be observed. Psalms 95: 6: "O come, let us worship and bow down; let us kneel before the Lord our maker." Here we see that the form of worship is bowing and kneeling.

Philippians 2: 10 says that at the name of Jesus every knee should bow. Abraham bowed down; Jacob bowed down; Joseph bowed to worship; the children of Israel bowed their heads and worshipped God (Exodus 4: 31); Daniel kneeled three times daily and prayed; and Jesus kneeled down and prayed. (Luke 22: 41.) Stephen kneeled and cried with a loud voice. (Acts 7: 60.)

Now from these texts and many others it is seen that as far as the act in worship and prayer is concerned, it is bowing and kneeling. Another point to support this action in baptism, is that inspired men apply the term to figures of it where the action is forward.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10: 1-2.) Now turn back and read Exodus 14: 15-16: "Why criest thou unto me? Speak unto the children of Israel that they go forward." Moses was to stretch the rod across the sea and divide the water and the children of Israel could go through on dry land. Now they were baptized unto

Moses in the cloud and in the sea; and the action of their baptism was forward.

Jesus calls his suffering a baptism. He kneeled down and prayed. In his suffering on the cross he bowed his head and gave up the ghost. In all the suffering of Jesus, it was always taken kneeling, bowing, falling on the face.

“For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection.” (Romans 6: 5.) Here Paul speaks of baptism as a planting together in the likeness of his death; so far as action is concerned, he bowed his head and gave up the ghost. (John 19: 30.)

And as baptism is thus connected with his death, it is one of the most solemn ceremonies. It is the most proper time for men to kneel and bow before God.

And now, trine immersion, or action. The authority for this action must be taken from the formula given by Christ in Matthew 28: 19. “Baptizing them in the name of the Father and of the Son and of the Holy Ghost.” Now, in this formula there are three personalities: Father, Son and Holy Spirit. Now if we can prove this point by the Scripture it ought to settle the

question with every honest mind.

“And straightway coming up out of the water, he saw the heavens opened and the spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pyeased.” (Mark 1: 10-11.)

Language could not make my point clearer.

Think of the transfiguration as recorded in Matthew 17, verse 5, says: “While yet he spake, behold, a bright cloud overshadowed them; and behold a voice out of the clouds which said, This is my beloved Son, in whom I am well pleased; hear ye him.”

These events prove clearly that the Father and Son are two different personalities.

Jesus says, “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him.” (Matthew 12: 31-32.) Now if the Father, Son, and Holy Ghost are one person, how can a man sin against the Father and Son and not sin

against the Holy Ghost? And if that is possible, I wonder where the saved man or woman is today.

Now since there are three persons in the Godhead, the formula requires three actions. "Into the name of the Father"—or "into the Father's name"—and "of the Son"—or "into the Son's name"—and "of the Holy Ghost"—or into the Holy Ghost's name.

For an illustration, turn to Luke 23: 38: "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews." Who doubts that the superscription was written in three different languages? The analogy is clear.

Again, 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' (1 John 5: 7.) One what?—one God, one Deity, one Almighty Jehovah.

The grammatical structure makes it impossible to consider the three as one personality. I mean especially the definite article, "the." Take the sentence: The queen immediately sent for the secretary and treasurer. Whether the secretary and treasurer are one or two persons is not known. This uncertainty is

avoided entirely by inserting the definite article, making the sentence read: The king immediately sent for the secretary and the treasurer.

The Christian lives and dwells in the Father and the Son and the Holy Ghost. "Ye also shall continue in the Father and in the Son." (1 John 2: 24.) "Unto the church of the Thessalonians in God our Father and the Lord Jesus Christ." (1 Thessalonians 1: 125.) "But ye are not in the flesh but in the Spirit." (Romans 8: 9.)

From these texts we may rightly infer that the Christian dwells in the Father and in the Son and in the Holy Ghost. Thus in baptism, into the three names we are brought into the relationship of the father and become his sons; we are baptized in the name of the Son, which makes us his brothers; and we are baptized in the name of the Holy Ghost, not in the same sense of the Father and Son, but into a holy relationship peculiar to the Holy Spirit.

I quote from Schaff's History of the Christian Church, V. 1, p. 468: "The Oriental and the Orthodox Russian churches require even a three-fold immersion, in the names of the trinity, and deny the validity of any other. They look down upon the Pope of

Rome as an unbaptized heretic, and would not recognize the single immersion of the Baptists. The Longer Russian catechism thus defines baptism: A sacrament in which a man who believes, having his body thrice plunged in water in the name of God the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to life spiritual and holy. Marriott, in Smith and Cheetham, says: "Triple immersion, that is, thrice dipping the head while standing in the water, was all but the universal rule of the church in early times."

I might cite you to many more convincing Scriptures, histories, and authorities on the Holy Ghost to life spiritual does not convince, a dozen would not.

CONVERSION

By J. F. Britton.

Conversion and regeneration are synonymous in that both have under consideration a new man created in Jesus Christ, through the confluence or reciprocation of the Holy Spirit and the individual.

Conversion is the vital turning and total change of a sinner from a life of sin unto a life hid with Christ in God.

God is the author of this change, by an infusion of faith, repentance, love and grace, in the soul, which produces an invisible confluence of the sinner and God, whereby he is inducted or born through baptism into the kingdom of God.

Regeneration is the invisible change and renovation of the soul by the Spirit and grace of God. It is called the new birth, and consists of the infusion of spiritual life into the soul, which consummates in a new creature in Christ Jesus. "Being born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1: 23. Therefore is it not reasonable and logical that we should "present our bodies a living sacrifice, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12: 1-2. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 3-4.

Thus we see that conversion is God's foreordained method or process of inducting penitent sinners into the kingdom

of grace, by which, and through which, they become "heirs: heirs of God, and joint heirs with Christ: if so be that we suffer with him." Rom. 8: 17.

Jesus said to that learned Pharisaic pedagogue, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again." Jon. 3: 5-7. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1: 12-13.

Reader, do you have the living and abiding evidence within you that you have passed from death, unto life, by being converted by the Holy Spirit, and baptized into "the church of the living God which is the pillar and ground of the truth?" 1 Tim. 3: 15. Your decision and disposition of this subject will determine your future destination for weal or woe.

Vienna, Va.

PREPARE TO MEET THY GOD

By W. Y. Smith.

Israel was warned by God, and would not obey him nor the prophets. Amos foresaw their fate, and uttered these words, "Prepare to meet thy God." This is a warning to us as Gentiles to "Prepare to meet our God." And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12: 47, 48.) Now, dear reader, will we be prepared to meet our God? Israel is a type of disobedience, while it looks as though the Gentiles are the anti-type, at least they abhor the commandments of Jesus, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)

What does Peter say about such people? "For it had been better for them not to

have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them." (II Peter, 2: 21.)

What shall we do? Are our eyes open to the truth? "And he answered, fear not; for they that are with us are more than they that are with them. And Elisha prayed and said, Lord I pray thee open his eyes that he may see. And Jehovah opened the eyes of the young man; and he saw, and behold the mountain was full of horses and chariots, of fire around Elisha. (II Kings, 6: 16, 17.)

Since this subject is before us, do we claim to be like Elisha? Turn to Paul's letter to Timothy. I quote: "That the Man of God may be perfect, thoroughly furnished unto all good work." (II Tim. 3: 17.) Type and anti-type manifest here. Without full obedience to the word it is impossible to please God.

Shaw, Oregon.

NOTES BY THE WAY

Ord L. Strayer.

Death of Bro. Norford

Brother Thomas Gilbert Norford was born in Virginia, August 15, 1846. He departed this life March 26, 1928, aged

81 years, 4 months and 20 days.

The greater part of his life was spent in the earnest but quiet search for closer communion with his God, and he lived a faithful and exemplary life. His heart was filled with zeal for the success of the church of God and he worked and contributed freely to that end. He had a high ideal before him which he desired the church to attain and none was more distressed than he at the trend toward worldliness. He was a charter member of the Dunkard Brethren organization in 1926, although illness prevented his attendance at the organization meeting, his mind was fully made up long in advance of the event. He had a quiet and unassuming manner that endeared him in the hearts of those who knew him best. He called for the anointing a few days before his death and endowed with new courage and faith in his God fought bravely the losing battle against the disease which had gripped him. He passed away during prayer in full possession of his faculties to the last.

We shall miss Bro. Norford, but our loss is his gain. He leaves as a heritage his example of humility and faith and Christian fortitude which,

as we reflect on the uncertainty of human life, we shall do well to follow.

Love Feast

We shall hold our spring love feast Saturday, May 19, at 6:30 p. m. in the home of Bro. Flohr. A cordial invitation is extended.

How Is Your Interest?

Are you making plans to attend the Goshen Conference in 1928? It is high time we were arranging our work and making our traveling plans to that end. Our District and Annual Conferences are very important and as our organization grows, our gatherings will grow in importance. One receives first hand information and is inspired with new zeal which cannot be imparted by the most interesting reports of conference actions. Even though one may not be a delegate, he can make his ideas known.

We gain new inspiration from the singing, the close communion and friendliness of the social hours we spend together. I have heard many remarks about the beautiful conference singing and it was beautiful, because every brother and sister sang out of the fulness of their hearts songs of praise and gladness.

There is important work yet

to be done. Our task was hardly begun at the 1927 Conference when we adopted a polity and appointed two committees. We shall have work to do of ever increasing importance and look forward to far reaching results.

So let us again set our faces towards Goshen. Let us increase our member attendance at our Conferences, not for the desirability of numbers alone, but that numbers may be a concrete index of our interest in the King's business. Come one, come all. Bring your hymnal, a light heart, a willing spirit and a happy voice, and each succeeding Dunkard Brethren Conference will go down in history as producing more lasting impressions than the last.

Time to Stop

We seem to have become entangled in a maze of discussion surrounding a certain series of articles which need not, for our purposes, be named. It is, of course, unthinkable that scurrilous attacks should be broadcast without defense by the attacked, but in our zeal as we arise in defense of our organization to which we have pinned our hopes we may render our cause less worthy in the eyes of our reading non-member public.

This writer also constructed a reply to the series of articles in question which, if it had been printed, would probably have given the author of that series some real foundation for his charge of "reactionary tactics." Some good advice coupled with the appearance of several articles in the Monitor which sober second thought recognized as superior in content, caused the destruction of that reply.

The writer has suggested a number of times that attacks on the Dunkard Brethren cease. They have continued nevertheless. Several replies of high character have appeared in recent Monitors. Since we have disclosed damaging confessions, refuted false statements and established our integrity, let us now lend our minds to the production of other subject matter while we may withdraw from the field with honor. Too constant reiteration becomes monotonous even when the cause is founded on and surrounded by justice.

In the meantime let us hope that when the next man who has had the public confidence is called upon to defend the irregularities and vacillations of the parent organization he will be careful to incorporate only such statements as can be successfully defended when

he attempts to construct "history."

Vienna, Virginia.

North Canton, Ohio,
April 9, 1928.

The Orion congregation of the Dunkard Brethren church expects to hold a communion meeting, Saturday, June 2.

We are using this announcement as a means of cordially inviting all those who can possibly be with us, to feel that their presence will be welcomed and highly appreciated.

We set this particular time having in mind those from the East who might be on their way to Goshen Conference and would probably stop off with us and enjoy this spiritual feast with us.

THEO. MYERS, Clerk.

ENGLEWOOD COUNCIL

Saturday afternoon, March 24, Englewood church met in regular quarterly council.

Our Elder T. A. Robinson was present and gave us some timely remarks. Two more members placed their membership with us at this time.

Our regular business was transacted in a pleasant manner.

It was decided that we should hold a series of meet-

BIBLE MONITOR

Poplar Bluff, Mo., May 1, 1928.

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L. I. Moss, Fayette, O., Secretary, to whom all applications for stock should be made.

B. E. Kesler Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

ings, followed by a love feast, this fall.

One query was sent to District Meeting and delegates were chosen. Interest and attendance are as good as could be expected.

L. W. BEERY, Clerk.

ANNOUNCEMENT

Sinking Spring, Pa.,
April 9, 1928.

The members of the Dunkard Brethren church at Sinking Spring met at Spring Council and have chosen May 13th for our love feast, to which all members of the Dunkard Brethren are cor-

dially invited to attend. We have at present four ministers, Bro. John L. Royer, Bro. Jacob Gible, Bro. Elmer Wickel and Bro. Henry Kegerreise; also two deacons, Bro. Abraham Gible and Bro. William Keller.

There are at present thirty-eight members in this congregation, with possibilities of more, as the interest is still growing. We hope and pray that the eyes of the Christian people may be opened before it is forever too late and remember their duty to God as well as a blessed privilege.

MRS. THOS. MEADE,

Do not get impatient; articles take their turn unless special reasons call for other order.

A number of subscriptions expired March 31. Was yours one? That may be the reason your name will be dropped with this issue.

Why not renew before your time expires? Its expensive to notify you by card. When you renew we know you want the paper continued. Send it along and save trouble and suspense at this end of the line.

BOOK OF PSALMS.

This compilation has no counterpart in the New Testament, it belongs to both dispensations. It speaks of Christ, and Christ speaks in it. The arrangement is commonly assigned to Ezra and Nehemiah.

It is divided into five parts. Part I. (Psa. 1-41); Part II. (42-70); Part III. (73-89); Part IV. (90-106); Part V. (107-150).

There is no other book of praise so pregnant with expressions of the heart's emotions under all the vicissitudes of life or so adapted to all climes and ages as to be the universal medium of praise for all nations of the world. No country but Palestine, varying as it does from the arid desert to the mountains capped with snow, could have furnished such a combination of subjects for poetical imagery; its vines and fruits; its valleys thick with corn and shining with lilies! its mountains, torrents, rivers, lakes; its wild and domestic animals, and its beasts of prey—all are pictured in the Psalms with a noble simplicity to which we find no parallel elsewhere.—Condensed from Holman Bible Helps.

CUSTOM OR BIBLE?

L. I. Moss.

I am not going to write much on this question. In my traveling among the churches I hear many different people make remarks about what the practice of the church should be. I find a good many who think we, the Dunkard Brethren, have not gone back far enough. And still have in mind we were going back and hold to everything up to 1911. Now there were some things before 1911 we do not want, and there are some things we may need to get hold of in 1928 or later.

My position is we want all the word of God has for us, and do not hold anything which is not in accord with the word.

Custom sometimes may become law by continual use, in our Christian practice, I do not favor holding a practice just because it has been a custom.

Now, I feel our Conference last year was a grand success. However, I know there are some things yet needed. I trust our people will be careful in bringing queries to our Conference, and not overdo this matter.

There may be some danger of someone, or several, thinking of some custom we have

not tried to carry over into the Dunkard Brethren, and bring queries asking for the same. I appeal again, let us be careful, and be sure our queries are based upon the word of God, and not on custom. Let us try out our doctrines and practices and be slow to offer too many changes.

Fayette, Ohio.

S. P. Van Dyke.

Mar. 26, 1928.—While visiting in the home of my dear brother, A. B. Van Dyke, of Sabetha, Kan.; Bro. L. I. Moss, stopping here on his return home from Quinter, Kan. Through his request I went to Kansas City, Kan., March 17th to help in the Lord's work. In company with Eld. James Hardy of that place, we worked 10 days visiting dissatisfied and isolated members scattered over the city, not attending communion meeting and without spiritual food, and becoming satisfied to remain so, because of lack of needful help.

The weather was fine and we put in full time visiting until March 25. Sunday 2:30, we met in the home of Bro. John Pease and organized a local congregation, with Elder James Hardy as elder in charge and Bro. John Pease

and his son, Walter, as deacons.

Some were not present on account of sickness, and some hindered by other causes. Many have not heard a doctrinal sermon for a long time, and the simple life is almost lost sight of. Sad, indeed, to see people, so many of them, as sheep without a shepherd. And is it any wonder, when so many so-called ministers of the gospel, are leading away from the gospel; teaching for doctrine, modernism and the commandments of men. The harvest truly is great but true laborers are few.

Newberg, Ore.

McClave, Colo., March 26, 1928.—Bro. L. I. Moss came to the Clover Leaf church Feb. 21 and held meetings each evening until March 5th.

Bro. Moss preaches the word pure and simple.

We had a good attendance through the meetings for this community.

We were all made to rejoice when four souls took the stand for the right.

Two came from the church of the Brethren and two were baptized.

Others seemed near the Kingdom.

We ask an interest in your

prayers for this little church in Colorado.

Mrs. J. L. Wertz.

STATEMENT FOR MONITOR.

I have learned lately there is being spread over the brotherhood a report. Someone has told I have two living companions. It seems a delight for some folks to see how many harmful things they can tell about the Dunkard Brethren. I want to frankly tell everybody this is entirely false. I have only been married once, I and my wife have lived together over 23 years, we have a family of nine children. I want to say I surely pity anyone who will spread such a false report. People ought to be more sure things are true before they tell such things. I can produce all the evidence anyone may want on this question. The falseness of this report ought to cause people to know a lot of these other things which are afloat are just as false.

Elder L. I. Moss.

SPRING HILL COUNCIL.

Most all the members met in quarterly council at the Spring Hill church on Thursday afternoon, March 29th,

1928. Our Elder Bro. Abraham Miller presided. Bro. Robinson and Bro. Luther Petry were also present. Bro. Petry opened the council by reading I. Cor. 1:1-11, and he also gave some good comments, followed by prayer. The business was then transacted. Bro. and Sister T. A. Robinson are living in this organization now and their letters were received.

We are greatly rejoicing that we have been able to purchase the church we have been holding our services in, the trustees gave a report, and we are now planning on doing some remodeling and repairing if the Lord wills.

We are also rejoicing by the signing up of two more precious souls. We feel that the interest is growing in this section, and since we have a place of worship, we feel as though the work will continue to grow, with God's help.

Starting on Easter Sunday, we are planning to have services each Sunday thereafter. We have organized Bible school to start at 9:30 Central Standard time. We wish to extend an invitation to all to our services at any time, and especially to the ministering brethren.

The council adjourned and all felt that much good had been done for the Master's

Kingdom and we ask an interest in your prayers that the cause may continue to grow. (

Gladys Raman, Cor. Sec.,
Greenville, Ohio.

BY THE WAY

By Mollie Harlacher

We are renewing our subscription for the Monitor. We are the only family of Dunkard Brethren living at Grant's Pass, and we sure appreciate the little Monitor paper, only wish it could come every week. It contains so many encouraging things for those who are isolated like we.

We hear lots these days about getting in a rut. Well, after all, isn't that the safest place to be? In driving along a narrow grade and trying to get out of the rut, we are in danger of slipping over. There is only one way given for us to travel. It is the straight and narrow way that Jesus traveled. And if there is any traveling on a narrow road, there is going to be a rut. So after all the safest place is right in the rut Jesus made.

We Dunkards are accused of a good many things. I will mention one. We heard of a place where the sisters wear their dresses just as short and bonnet just as fine as any of the Church of the Brethren. Now, dear readers, let us, like

obedient children, live up to our profession and put away the foolish worldly fashions, and not try to carry with us the things we should be separate from. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 Jno. 2:15, 16. This is a beautiful chapter. Let us read it all and strive to please our Heavenly Master.

Grant's Pass, Oregon.

The writer went to Quinter, Kansas, March 5. The brethren secured the use of the M. E. church. We had preaching each evening and on Sunday a. m. until on Monday afternoon, March 12. A nice band of willing people met to organize the first Dunkard Brethren church in Kansas. There were several of the neighbors from the Old Orders and the Church of the Brethren present. It was a very impressive scene to see a fine group of young sisters, I mean single young women, take a stand with the Dunkard Brethren with the older folks. I know the report has gone out that this movement is all

old folks, which is untrue. They have a fine class of people now, and it is evident they will soon increase in numbers. Dear readers, I am sure if our young people are taught the true Gospel, there are many of them just as willing to stand for the truth as the older folks.

I do enjoy helping our young folks, and encouraging them in these trying times. We need the young; so let us all try and help them so they can see the beauty of serving God rather than the world.

L. I. MOSS.

Burlington, W. Va.,
March 9, 1928.

Mr. B. E. Kesler,
942 Gardner Street,
Poplar Bluff, Mo.
My Dear Brother:

On the 7th of October, Brother H. B. Sines, of Oakland, Md., came to the Polar schoolhouse to hold a series of meetings. The meetings continued until the 14th. It was a spiritual meeting. Much interest was taken in the meeting and good attendance. Twenty-five loyal members of the church of the Brethren signed up as charter members. Our love feast was held at the home of Alex Leatherman on the 29th of October. Brother H. B. Sines of Oakland, Md.,

and John Green of Lonaconing, Md., conducted the meeting. Twenty-four members were present at the meeting. The Dunkard Brethren met at Poplar school house, Grant county, West Virginia, to organize a congregation on November 19, 1927. Elder W. E. Cocklin, of Mechanicsburg, Pa., presided. The newly organized body decided to give the congregation the name Ridge Congregation. The election of church officers was held. Brother Minor Leatherman was elected elder of said congregation. An election was held for two deacons. Brother Ed. O'Brien and Zeb Likens were elected. An election was held for church clerk. Thomas Leatherman was elected church clerk and treasurer. A hymn was then sung and prayer was offered by Elder W. E. Cocklin. The meeting adjourned. The writer is secretary and treasurer.

Thos. Leatherman.

(By Wm. Root for the Monitor.)

Be not deceived; God is not mocked; for whatsoever man soweth, that shall he also reap. There are generally in each community some who are ever ready to point the finger of scorn at true religion and to mock the Saints of God who have a burden upon their

hearts for the lost. Not a few times have we known personally of individuals who have thus tried to mock at us. Those who take special delight in scorning and mocking God's people shall not go unpunished. Not long ago the writer of this article wrote a letter to a good brother in another congregation making inquiry with regard to his faith or whether he was ready to stand for the faith of the Dunkard Church or not and if so, inviting him to worship with us at this place. The reply received from this letter was written by the pastor of the local congregation where this brother held his membership. The letter contained a sarcastic criticism of the Dunkard Brethren church, together with much scorning and mocking of her practice. Jesus says (Matt. 5:10-11). Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake. We should not become discouraged when we are persecuted. Just now my attention is called to an article in February 18, 1928, Gospel Messenger, entitled "Flashlights from History, or the

Dunkard Brethren," quoting from this article, page 107, at a meeting in which an effort was made to get members to sign up, someone raised the question as to why they should leave the church. It was answered, to get away from the worldliness, life insurance, a hireling ministry, neckties, musical instruments in worship, were among the forms of worldliness named. The writer goes on to say a little quick thinking and observation revealed the fact that about all these things were already represented among those who had signed up. Brethren is this true? Has the writer of the article grounds for the statement. It is no more than right that we who are isolated should know if such thrusts as these are true or not. May God help us all to be faithful is our prayer. Pray for us at Great Bend. We are few in number but very much alive with interest for the work of Christ's kingdom.

(Great Bend, Kans., Feb. 19.)

I AM THE DOOR

John 10: 7-9.

By J. G. Mock.

"I am the door of the sheep," is Christ's own language. We also have the Ark with only one door, a type of

the church. The eagle that soared in the heavens had to come down and enter that one door for salvation. And the creeping things on the earth had to come up and enter that one door for salvation. There was only one window in the Ark and that was at the top. Not as we see pictures of the Ark with many windows. So there was no chance to enter any other way but by the door. The only way to enter the church of God or Jewish church was by becoming a proselyte by circumcision and baptism (that being the door). There being no other way. And Christ teaches a beautiful lesson in John 10, how to get into Christ. By the type of the sheep fold Christ says I am the door and teaches us how to get into Christ or his church for salvation. By faith, repentance and baptism.

It is an easy way, but we must unload our burden at the cross of Christ and empty our hearts of all preconceived opinions; etc. We can't enter Christ except by surrendering all. If we do try, Christ says that we are thieves and robbers and we know that thieves can't enter the church triumphant. The door or Christ is too narrow to accept the world. Such as lieing, swearing, blaggarding, conforming to the world in dress, such as bobbed hair, immodest dress, wearing jewelry, etc., selling jewelry, tobacco, the gewgaws of fashion and many other unlawful things. May we as a church be very careful whom we accept into the church. We want to be separate from the world and follow Christ's teaching, and it behooves us to be careful.

Martinsburg, Pa.

Don't Forget.

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick Cerro Gardo, Ill.

God's Perfect Law.

Psalm 19: 7-14.

(Suggested tune, De Fleury, Brethren Hymnal, No. 153.)

1.

The law that the Lord has ordained

Is perfect, the soul to restore;

His truth makes the simple most wise,

The truth that is here evermore.

Chorus.

I pray that my words and

my thoughts
 May all with thy precepts
 accord;
 And ever be pleasing to thee,
 My Rock, my Redeemer, my
 Lord.

2.

His precepts are righteous
 and just,
 Rejoicing the heart and the
 mind;
 And all his commandments
 pure,
 Enlightening the eyes of the
 blind.

Chorus.

3.

The fear of the Lord is most
 clean,
 Forever unmoved it has
 stood;
 His judgments are perfectly
 true,
 In all things most righteous
 and good.

Chorus.

4.

Such treasure no gold can
 supply,
 Such sweetness no honey
 afford;
 Their warnings none heed and
 obey,
 But find most abundant re-
 ward.

Chorus.

5.

Oh, who can his errors dis-
 cern?
 For hidden faults, Lord,

keep me free;
 Let pride never reign in my
 heart,
 And clear of great sin I
 shall be.

Chorus.

—From Bible Songs No. 4.
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Job—The Man and The Book

By common consent of liter-
 ary critics, the Book of Job is
 the oldest and finest poem in
 the world. Both Gibbon the
 infidel and Carlyle, a master
 in criticism, agree that it is
 the outstanding piece of lit-
 erature of the world. And
 yet it is a book not much read
 even by Bible readers; per-
 haps because the argument is
 difficult to follow, perhaps be-
 cause few have come to under-
 stand that, though written in
 proverbial form, its argument
 is sustained and continuous
 from beginning to end; and so
 it ought to be read through,
 if not at a single sitting, at
 least with the remembrance
 of what has gone before, if it
 is to be taken up at intervals
 in the reading.

Its grand argument turns
 on the relation of affliction to
 sin in the person of the af-
 flicted, and on its use as an
 instrument for the sanctifica-

tion and discipline of the righteous without regard to special sin or sins committed by the afflicted one.

In order to understand the whole course of the mighty argument of the Book of Job we must endeavor to enter a little into the accepted philosophy of the time which was held alike by Job and his friends. That philosophy is clearly set forth in the fourth and fifth chapters of the book, and has for its substance that blessing and affliction, prosperity and adversity, were the consequences of conduct, or at least the rewards meted out by God upon righteous men or sinners.

Job, conscious of his own integrity, was plunged by his overwhelming affliction into a very dungeon of doubt and darkness, fast locked up in the prison of the ancient giant Despair. What could it all mean? He could not make it out, though he was taking the best course to do so, namely, keeping silence and "communing with his own heart," with his face turned toward God. Let us try and set the whole picture before us again. That he was afflicted, and that more terribly than anyone whom he had before known, there could be no doubt. How great those afflictions were is not seen in

the mere fact of the loss of all his great wealth, or even in the sudden bereavement of all his children, or in the further fearful plague which had fallen upon his own body, which was worse than death to him; but in the further facts which he so pathetically recounts in the nineteenth chapter. God had dealt with him as though he had been his greatest enemy, instead of being his steadfast servant, who feared him always. His brethren and friends were estranged from him. His kinsfolk had failed and his familiar friends had forgotten him. His former tenants and even his serving maids counted him to be a stranger and an alien. His servants had refused to give him even a cup of water, though he had begged for it. His wife would not speak with him, though he had entreated her in the name and for the sake of their dead children. Young children despised him and taunted him with being a vile, God-smitten and God-forsaken leper. His intimate friends abhorred him, and those whom he had loved were turned against him.

And now the worst of all was come. These three friends had come from afar to condole with him, and it is evident that they more than suspected, yea, even believed,

that he was a guilty man, whose offenses were in some sense to be measured by the extent of his afflictions, and throughout their whole debate with him endeavored to extract from him a confession of his guilt. I have said that this last was his greatest trial, but it was not. This was his sorest distress, that he was thrown into the most dreadful doubt concerning God, whose very justice in dealing with him (according to his theory of God's dealings with men) was questioned. If such affliction as he was then suffering came only upon the wicked as a punishment for wrong-doing, or at least as an expression of God's displeasure, then it followed that he had grievously offended God by some form of iniquity either of heart or of hand. The most rigorous self-examination, however, failed to convict Job of any such offense. His integrity was that one thing which he held and maintained all through the long controversy with his friends. The other horn of the dilemma was this: If he had not done anything to bring these afflictions upon him—if in fact God had afflicted him without a cause—then the terrible conclusion was forced upon him that God was not just. Clinging, therefore, as

he did, both to his own integrity and to his belief in God as being good and just, these terrible afflictions were an unsolved riddle, and served to torture his mind far worse than his misfortunes had afflicted his outward life or even his "skin."

Could Job have known how in the end God would vindicate and glorify him both before his unseen accusers and in the face of his true but mistaken friends—then indeed he could have counted them all as nothing, and laughed with joy and triumph instead of cursing his day and surrendering himself almost to despair, and wishing himself dead and utterly blotted out of existence, even as though he had never been born. That magnificent saying of his, "Though he slay me, yet will I trust in him" (13: 15), and that peerless confession of faith which has come down to us living and grieving with divine breath in it, "I know that my Redeemer liveth," etc. (19: 25-27) show how truly after all Job's heart was stayed on God.

We must not too harshly judge the friends who contended with him. It is true that they did not speak the things which were right (42: 7), yet they were honest in

their convictions and spoke according to their light, and came near to the truth in many things. Especially did the Temanite touch a vital truth, when he had discovered in a vision (4: 17-21) that the holiest of men are in the sight of God unclean, and therefore ought to humble themselves; that afflictions, even if there are no visible outward cause for them, are never causeless; and that in general afflictions which come to the best of men tend to their own good and not to their evil.

The whole book shows how profoundly we need a revelation in order to understand both ourselves and God, and how hopeless we are and helpless in the face of the mysteries of life and providence, without such a revelation.—Condensed from George F. Pentecost in Berean Senior Quarterly, Second Quarter, 1893.

Why Study the Old Testament? is the subject of two papers in this department of the last issue of the Monitor; the first by Bertha Winegard, Port Republic, Va., the second by Ida M. Helm, Ashland, Ohio. An apology is due Sister Winegard for the omission of her name. Any other

contributions on this question will be welcome.

“IT IS I”

J. H. Crofford.

The subject of this article is the language of Jesus as recorded in the 20th verse of the 6th chapter of St. John, The occasion was: The disciples of Christ had been with Jesus enjoying his associations and sharing his blessings, when they assembled on a mountain with five thousand anxious persons to see and learn of Jesus. The time had come when they hungered for food to sustain physical life, but the disciples lacked the wherewithal to purchase the quantity necessary for the multitude. Jesus knew what he would do, and, after they were seated on the grass, he fed them to their satisfaction from five barley loaves and two fishes.

After this great miracle, the disciples, leaving Jesus, went to the sea and embarked on its waters. The winds began to blow after they had rowed out for some distance, and the water became turbulent, and fear filled their hearts, when looking out over the water they saw a man walking on the water who said: “It is I; be not afraid.” Their fears

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

DISTRICT AND ANNUAL CONFERENCES

In the administration of human affairs it becomes necessary to have a well defined system of rules to which all are amenable, and by which all consent to be governed. Just so in order to unify us in the administration of spiritual affairs rules are necessary, to which all are amenable, and by which all consent to be governed. The agency by which the former are applied is the congress to make the rules and officers to execute them and see that the laws are obeyed. In the latter the holy trinity makes the laws and the officers execute them and see that they are obeyed. In the former, in addition to laws made by congress, laws may be enacted by states and cities and towns for their own individual needs. Likewise in the latter, laws may be enacted by the general brotherhood and by districts of the brotherhood to meet the needs of the church

in carrying on the work of the general and the local bodies.

How to do this latter is the question we now discuss.

The purpose of all government should be to unify us in maintaining Bible discipline and to restrain wrongdoers. The church is a theocratic democracy as it relates to government, which means government by God and man. "For it is God which worketh in you, both to **will** and to **work** for his good pleasure." So, while God has given the laws and ordinances for all general purposes, yet to meet specific special cases it becomes necessary for him to **will** and to **work** through his people, so that "we are workers together with him" in planning to carry on his work in harmony with his will.

To do this most successfully, district and annual conferences have been organized through which this work may be done, and just as God works through the individual, so he works through the col-

lective body. But this is not saying he ratifies all the collective body does any more than he approves of all the individual may do. In order that his approval may rest upon our labors, we must seek to know and do his will. And that peace, harmony and unity may prevail amongst us, we must learn to respect one another's ideas and especially to respect decisions of annual and district conferences.

Then, too, with our church "polity" as adopted last year, we ought to be able to approach very nearly to oneness in carrying on the work of the church. True, our "polity" does not direct in detail for all specific cases, but with proper discretion there should be little discrepancy in methods of procedure, and especially so if all irregularities are avoided. If we avoid stepping aside from what has been our usual custom or method, in points not specifically stated in our "polity," it will be easy to avoid confusion and occasion for complaint. In fact, on such points we should ask Conference to direct before we act. It is irregular to set up a method or practice contrary to usual custom, and then ask Conference to approve our acts. Besides, we should not be hasty to make amendments to our

"polity" until we have tried it out sufficiently and found a real need for such amendments. We can soon have a cumbersome book of minutes if we so desire, but will we be any better off when it is done? In fact, should we study our Bibles more and our "minutes" less, we should be apt to take care of any case that may arise, and should we fail, then ask Conference to assist or to direct us. In fact, if our elders are really in harmony with our principles, we shall have little trouble maintaining them and less occasion for making rules to cover specific cases. Let our elders, ministers, deacons, and our laity, especially the aged ones, live out our principles strictly. Then little need for district or annual Conference to direct will be felt, and we can go on with the Lord's work, unmindful of any help or any need the gospel does not supply.

ANTICHRIST

The Apostle John has referred to Antichrist in his epistles, and in 1 John 2: 22 he says: "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son."

In 1 John 4: 3 we have

something more about this antichrist: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

We cannot but wonder what he would write if he were living in the United States at this date. It seems to us that he would be forced to write even more strongly than he did when he was nearing the end of his earthly life; for in these our days so many are denying the divinity of our Lord. If it were only those who make no profession of Christianity, it would not be so bad; but when those who are called and call themselves Christian ministers, and yet deny the most essential point of the whole Christian system, it is time for us to stop and get our bearings.

What do we believe, anyhow? So many things are preached from the pulpits that are supposed to be Christian, and are not. Men love to tell of what they have done and of what other men have done, and more especially if by so doing they can throw suspicion into the congregation, and have them believe that the Word of God is not the last word. Man's discov-

eries and inventions are supposed to be more authoritative than what God revealed of himself through his prophets and his only Son, our Lord.

It does not seem right to hear people stand and repeat the Apostle's Creed in church, and then go out and deny it by their actions. But that is what we see every week if we have eyes to see what takes place around us.

And how many antichrists we find in the books in every home! There have been lives of Jesus written that contain all kinds of praise for him as a man, but his divinity, the one essential thing, is denied. The magazines publish articles of the same kind as these lives, and they are the articles read and too often swallowed whole by the men and women, boys and girls who profess to believe that Jesus is the Savior of the world.

Near the close of his Gospel John says: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." How many, what percent of the professed believers, really do believe and have life through his name? No other question which we must answer is anything like as

important as this one. On our answer to this question depends our highest happiness here, and our eternal happiness hereafter.

Peter, in Acts 4: 12, made this quite plain, for he said: "There is none other name under heaven given among men, whereby we must be saved."

And yet how many other ways man has invented! So many men profess to know more of the way of salvation than the only One who can save. What a presumptuous lot men are when they claim to know more than the Almighty!

Paul in First Timothy says: "There is one God, and one mediator between God and men, the man Christ Jesus." There is only one mediator. And this mediator says of himself: "I am the way, the truth, and the life." So far as man has knowledge, there is only one way in which man can be saved. Some try to climb up another way, but the Lord calls them thieves and robbers. And there is not a single statement in Holy Writ that shows such to have any hope of entering through the gates into the heavenly city. There is just one sure way.

To what extent are we allowing ourselves to be misled by antichristian litera-

ture? There are even more antichrists in the world today than there were in the days of John, and it is but reasonable to suppose that more persons are being led to perdition by them. And who is to blame?

How many antichrists do we know? Just remember the definition given by John, and judge as he says. No matter who the man is, no matter what position he occupies, if he says that Jesus Christ has not come in the flesh, that he is not indeed and in truth the Savior of the world, that man is antichrist; we dare not follow him.

Our time here is short, and all eternity is to be spent somewhere else. Our condition through that endless time will depend on what we have done here. If we are not for Christ, we are against him: there is no middle ground. If we do not reach the happy place where he dwells, we shall inevitably reach the other, where he is not, and where we have reason to believe there will be weeping and gnashing of teeth. But at that time no change will be possible.

There is one way, and only one,

Out of our gloom, and sin,
and care,

To that fair land where shines
no sun
Because the face of God is
there.

NOTICE

The annual stockholders' meeting of the Bible Monitor Pub. Co. will meet on Wednesday, June 6, at 9:30 a. m. At this meeting a vote of the stockholders will be taken to dissolve the corporation.

To the stockholders: If you cannot be present, be sure and return your proxy you receive from the secretary, to him, properly signed.

ELD. L. I. MOSS,
Secretary.

EXCEPT

By F. B. Surbey

Jesus said to his disciples in that great Sermon on the Mount, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall all likewise perish." The Pharisees pretended to live the Law of Moses, but did not. They put more stress on their own ideas of what should be than on God's commands in the law. The law was the standard for Israel. Israel's success and blessings depended on their obedience to the law. Jesus

did not denounce nor disobey the law of Moses while it was in effect. It was God's law for a certain age. Jesus put his approval on the law by saying that he came not to destroy the law, but to fulfill. He said till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Referring to some things that the Pharisees did that the law required, he said: "These ought ye to have done and not leave the other undone."

In due season, according to the Prophets, Jesus came and brought for this age a new law, which covers much of the old, and gives much that is new. This law is still in effect and becomes our standard. Our success and blessings depend on our obedience to it. This new law, the principles of which he taught his disciples, has higher standards than the Mosaic law. It is, therefore, in some respects, harder for carnal man to live up to, even though we say we are now under "grace," than was the Mosaic law. Christ read infinitely more into his new law than was in the old. He tells his disciples: "Ye have heard that it was said, thou shalt not kill; but I say unto you, that whosoever is angry with his brother without a cause shall be in

danger of the judgment." With this and five other similar statements in the fifth chapter of Matthew, he shows the better and higher standards, and the greater requirements of the new law. In the new law the details are not laid down like they were in the old, but where Christ and the Apostles have not given the methods for carrying out the principles, the church, of which Christ is the head, is given the authority to make the methods. These methods made by the church under the guidance of the Holy Spirit, are recognized and bound in heaven (Matt. 16: 19), and thus become our law.

Now since Jesus has classed the person that broke even the least of the old commandments and taught men so, as the least in the kingdom of heaven, how shall he class one of us who, under such greater enlightenment, break even the least of the commandments of his greater law? "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done

despite unto the Spirit of Grace?" Heb. 10: 28-29. It takes an effort and costs something to live the standards of the new law. Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

As we compare our obedience to that of the Pharisees, in the light of our greater law and in the light of the reward pronounced by Jesus, we are made to believe that the word "except" as used by Jesus is very timely and suggestive to us as his disciples of the present day. The word can be applied either to individuals or to churches who profess to have the New Testament law for their rule of faith and practice. The statement implies that those who do not live in obedience to the commandments will perish. We at once conclude that except our righteousness exceed the righteousness of those who profess and do not, or of those who do not even profess, we shall all likewise perish. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 5: 21. "Therefore whosoever heareth these sayings of mine and

doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 5: 24. "Blessed are they that do his commandments." Rev. 22: 14. Shall we not therefore measure ourselves with Christ's New Testament standards and their interpretation by our Conference, to see if we are living them? This is all the more necessary now, since we have recently professed anew, by coming out from among them and declaring ourselves separate. If we think our salvation is at stake in one organization because of disobedience, it will be at stake in any other that is likewise disobedient. In order to get us to thinking seriously on the statement of Jesus introduced by "except," we call attention to a few avenues of practical living.

1. Our Home Life.—How does our home life compare with the home life of the non-professor? How does it measure up to Eph. 6: 1-4 and Col. 3: 18-21? As our children go out in the community, can others see by their conduct, culture and reverence, that they come from Christian homes?

2. Our Week-day Relation to Others.—Are we honest and truthful in our dealings, and helpful in times of need? Do we represent the priest, the

levite, or the —ood Samaritan?

3. Our Attitude to Worldliness.—What is our attitude towards wealth, popularity, pleasure, luxury and vanity? Do we have any more time for spiritual things than others? Must we be as popular in society and politics as those of the world? Do we seek every pleasure and live in luxury? Must we and our children have all the new, vain things that are in style just because we want them and others have them?

4. Our Conduct on the Lord's Day.—How do we spend the Lord's Day? How much touring simply for pleasure must we do on this day? What kind of games do we and our professing children engage in on Sundays? If we visit our brethren and sisters after church, what is our conversation? Does it measure up to Col. 3: 16-17: "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." How would Jesus spend the day?

Is there room for improvement along those avenues? A

greater effort and sacrifice for more righteous living will bring rich rewards in the judgment day. Let us not compare our present living with our life in the past, nor with the life of some individuals whom we regarded as examples, but let us remember, once for all, that we have professed anew to have re-established ourselves on the principles of the new law. Except our methods are different from the methods that led to worldliness, lawlessness, disrepute and division in the past, we will again drift into the same condition. Except our righteousness exceed the righteousness of the non-professor and the professor that does not possess, we will all likewise perish.

North Canton, Ohio.

CROSS BEARING

Beulah Haldeman

If any man would come after me, let him deny himself, take up his cross and follow me. Mark 8: 34.

If we do the will of God, and take up the cross and follow Christ, we know that he is with us, for he is our God and he will strengthen us, Jesus in heaven and in earth. yea, he will help us. We know all power is given unto

He has power to save and power to give eternal life to as many as will take up his cross. Verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation; but is passed from death unto life. We must surrender our will absolutely to God and obey him in all things if we expect our cross to be light. If we surrender all to him, the Holy Spirit will lead us. We should be willing to take the Bible as it is and not try to change it or get around plain commands to meet the demands of the modern time.

What a wonderful love God has showed for us. Christ was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53: 5.

Being in an agony, he prayed more earnestly. Christ has redeemed us from the curse of the law. Surely since Christ has suffered so much for us, gave so much love to us, we can certainly do something for his sake. What is our cross compared to what Christ suffered for us? Our cross can also be made light if we will only say, "I there-

fore yield to him the control of all I am and all I have; my thoughts, my words, my actions; Lord Jesus, thou art my Lord; I belong to thee; I surrender all to thee."

Many people say, "I cannot give up my evil ways to take up my cross. We must, or perish. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6: 23.

God is not mocked. For whatsoever a man soweth that shall he also reap. But if we sow to the spirit we shall of the spirit reap life everlasting. We in the strength of Jesus Christ can give up our evil ways. I can do all things through Christ which strengtheneth me. Phil. 4:13.

Christ with all power in heaven and in earth is the deliverer from the power of sin. Jesus came and spoke unto them, saying: "All power is given unto me in heaven and in earth," wherefore he is able to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7: 25. We can gain victory over sin by this. Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness

unto sin, but yield yourselves unto God, as those that are alive from the dead and your members as instruments of righteousness unto God. Rom. 6: 12-14.

Possibly we have tried or at least thought we did to take up our cross and failed, but did we surrender entirely to God? Did we study the word of God daily? Did we look each day to God alone, and not to self for strength and victory. He giveth power to the faint and giveth grace to the humble, but he resisteth the proud. Did we pray constantly?

Pray without ceasing. 1 Thess. 5: 17. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. 1 Peter 4: 16.

If we put into practice all of these thoughts with faith in our Lord Jesus Christ we are not apt to fail in our Christian life.

Some people say the Christian life is too hard. It takes too much of self denial of things in this world to take up his cross and follow Christ. "For my yoke is easy and my burden is light." Matt. 11: 30. Her ways are ways of pleasantness and all her paths are peace. Prov. 3: 17.

For this is the love of God that we keep his commandments; and his commandments are not grievous. 1 John 5: 3.

There is no peace saith my God to the wicked. Isa. 57: 21.

We know those who have not taken up the cross, there is no peace with them. They are wanting and seeking to the best of their ability for the joys and pleasures which lead into the sin of this old wicked world. They are not satisfied, they are always seeking for more pleasure; anything that has a thrill to it, as they classify it. But if they could only see it, the Christian life is much easier because that peace and content that is really pleasure is that which lasts.

Some say there is too much to give up in their Christian career. For what doth it profit a man if he shall gain the whole world and lose his own soul? Mark 8: 36. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8: 32. When Christ gave his only son for us, we can surely give up our worldly desires for Christ's sake. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all

that is in the world is the lust of the flesh, lust of the eyes and the pride of life is not of the Father, but of the world. The world passes away, but he that does the will of God abides forever. The things that are gain for us are counted as loss for Christ. We should count all things but dross for the excellency of the knowledge of Christ for whom I have suffered the loss of all things and do count them as nothing, that I may win Christ. If we could all get in our minds that the loss of all things count as nothing, if we can only win Christ by giving up the desires of this world.

Often we hear it said, "I cannot be a Christian or take up my cross because of my business—I will lose my position." But I wonder what is more respected by everyone than a true Christian? Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Matt. 6: 33.

God is first and all of these other things are secondary in God's sight and should be considered so by everyone. Jesus says, "There is no one who has left house, brother, sister, father, mother, wife, children or land for his sake and the gospel's sake, but shall receive a hundredfold now in this time, with perse-

cutions, and eternal life in the world to come. What a wonderful promise Christ has given us. No matter what persecutions come, they cannot be more severe than our Christ suffered.

We have heard it said, "I will lose my friends if I become a Christian." The word says, "Ye adulterers and adulteresses, know ye not that the friends of the world is enmity with God? Whosoever therefore will be a friend to the world is an enemy of God. Jas. 4: 4. We cannot be a friend of the world and of God because we cannot serve both God and mammon. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." If we are ashamed of the gospel, our cross will be hard to bear; but if we are not ashamed of it, we will willingly take up our cross.

Most Christians are fearful of ridicule. Was not our Savior ridiculed? Certainly he was. Are we any better than he? "The fear of man bringeth a snare; but whosoever putteth his trust in the Lord shall be safe. Prov. 29: 25. Whosoever is ashamed of God and his words in this sinful generation: He also says, "He shall be ashamed of him when he comes in the glory of his

Father with the holy angels. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven: for so persecuted they the prophets, which were before you." Matt.

Do we not owe something to the prophets, and even our parents before us, who suffered greater persecutions than we have to endure? We do not only owe it to our foreparents, but to Christ. Yea, and all that will live Godly in Christ Jesus shall suffer persecutions. II Tim. 3: 12. If we suffer we shall reign with him. If we deny him he will also deny us. II Tim. 2: 12.

The suffering and persecutions of the present day cannot be compared to the glory that shall be given if we only carry the cross.

I am sure if we only follow all the commandments Christ has given us, our cross will be easy to bear and we will not fail but will succeed and gain a reward of everlasting life.
Quinter, Kansas.

North Canton, Ohio,
March 17, 1928.

Dear Bro. Kesler:

I am impressed to write

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B. E. Kesler Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

you a few lines in connection with S. S. lessons.

The first I will entitle: "Traditions and Commandments of Men."

After reading the "Brethren's Teacher's Monthly," especially notes by Heckman and Flory, I felt quite depressed. They set me to thinking. I turned to the Old Testament and found so many things that caused a man to become unclean and also so many ways of becoming purified. Then I wondered if Jesus really condemned what was commanded in the law, and came to the conclusion that could not be.

I truly believe that what

Jesus condemned was traditions and commandments of men that were intended to make null and void God's commandments.

Of course it is true also that even with the commandments of God, they had become too formal and possibly the Jews did not feel the condemnation of sin as they ought, feeling that washing would remove all sin anyway, of which Pilate is a good example.

I do not believe we should place too much stress on man's tradition, but when they are intended to strengthen or carry out the principles laid down in God's word rather than destroy them, it does seem quite different from what Jesus condemned.

I am now wondering if any church is entirely free of traditions and commandments of men in the sense in which Jesus referred to it.

When God's word says "you must be born of water and of the spirit," and men say you do not need the water just so you have the spirit, does that not come under what Jesus condemned?

When a number of fine young sisters go to their elder and pastor and ask if it is wrong to bob their hair and are told, in the face of God's word, that if their conscience

does not condemn them there is no harm. Compare that with "Corban" to make God's word of none effect.

Jesus twice cleansed the temple, saying "My house is a house of prayer," etc. Today, men say you can have orchestras, banquets, box socials, bazaars, smoker clubs, and what not, in houses dedicated to the Lord until there is more confusion and levity than there was in the bellowing of the oxen, the bleating of the sheep, cooing of the doves and the rattle of the money changers in the temple.

Brethren, this thought could be carried on indefinitely, where God's commandments are left void by the commandments of men.

The Lord's Supper, either none at all or a sandwich. The ordinance of feet washing left out.

You can go anywhere, do anything that the world does, just so your conscience does not condemn you, everywhere making the word of God of none effect.

I am almost persuaded that in most of our churches the stamp of man is more plainly seen than the stamp of God.

Yours in His name,

THEO. MYERS.

THE GOSPEL MINISTRY

M. S. Mohler.

Part I.

The ministerial proposition of today seems to be quite a problem. The writer of a certain article said: "The itinerant ministry is the most successful, as a rule. Only a few men are able to serve the same people for an indefinite period of time." I have known quite a number of ministers that lived in the same congregation all their lives and served the same people and were mourned when God took them away. This shifting of ministers and pastors from one congregation to another does not just look right to me. There is something not just right somewhere. Most pastors shift pretty frequently. The present pastoral system of the Church of the Brethren does not meet the requirements of a congregation. It is not in harmony with God's plan. As it is managed today, the pastor is it all. He makes out the program for the year and directs matters in general. The tendency is to make a one-man system. One minister to the congregation. This is not God's plan. The present trend is to supplant the plurality system. God's plan is the plurality system. The present

system is borrowed from outside religions. No one man different gifts are needed in every any one congregation. Paul, on his first missionary journey, had Barnabas for his companion. On their return they ordained elders in every city. Note the plural, elders. More than one in a congregation. We have no record of more than one congregation in any one city. Paul said to the church at Corinth: "Let the prophets speak two or three, let the others judge. If anything is revealed to another that sitteth by, let the first hold his peace. For ye may all prophecy one by one, that all may learn and all may be comforted." (1 Cor. 14: 29-31.) Here were at least three in the church at Corinth. This is God's plan. "Ye may all prophecy" This was the Dunker system. H. A. Brant, in an editorial, said: "Churches were founded at an astonishing rate, and the membership as a whole was energized by a loyalty that would do credit to our people today." Paul in the above statement recognizes different types of mind and that these different types of mind are found in the same congregation, therefore prophets of different types of mind or different gifts are need in every congregation to "comfort all."

Everyone has his special type of mind or gift. What may edify one may not edify another. Some are edified by admonition; another by exposition, etc. Paul said to the church at Ophesus: "And he (Christ) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." (Eph. 4: 11.) Why these five different offices? Paul says: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 12, 13.) We are not there yet, therefore we still need different offices. But why not one office, and that the pastor? One man cannot function in all these offices. He has not got the variety of gifts. Here are five orders enumerated, and in 1 Cor. 12: 28 there are eight mentioned. It is rendered pastor only in this place before us. The word pastor literally means shepherd. It is rendered in various places shepherd. It is applied to the Lord Jesus. Elders are perhaps included under the general terms pastors and teach-

ers, as the principal resident rulers and teachers of the church. Elders' chief work is to administer church government. But, says one, "conditions have changed." So they have. Everybody knows that, but God's plan has not, neither has human nature. The supported ministry question is also agitated today. The writer of the article, "A New Source of Expense," said: "I will not attempt to split hairs to show the difference between a salaried and a supported ministry." One will not need to split hairs to show the difference. When one gets a fixed or stated amount for a fixed or stated time he gets a salary. When one has his necessities supplied he receives a support. The same writer said: "Paul taught the doctrine of ministerial support, but made himself an exception to his own teaching, at least at Corinth, taking nothing. But later, feeling that he had done them an injustice, he asked for forgiveness for this wrong." (2 Cor. 12: 13.) Did Paul actually himself feel that he had done them a wrong? I wonder whether we would not interpret Paul correctly if we would say, "Forgive this wrong." If it be a fault, pardon it. If Paul himself felt he done them a wrong in not accepting sup-

port from them, I do not know how to reconcile his statement in 2 Cor., 12: 13, with his statement in 1 Cor. 9: 15. In 1 Cor. 9: 15 he says: "But I have used none of these things, neither have I written these things, that it should be so done unto me, for it were better for me to die than any man should make my glorying void." If then Paul really felt that he did them a wrong at Corinth in not accepting support from them according to 2 Cor. 13: 13, then he made a radical change from his attitude in 1 Cor. 9: 15. If in one instance it would be better for him to die than to receive support and have his glorying made void and in the other instance acknowledge he did them a wrong by not accepting support, he was in a dilemma. Perhaps it would be nearer correct to say his mind fluctuated, changed, unreliable. Such a man one cannot tie to. Hear him again: "Though I preach the gospel, I have nothing to glory of. Woe be unto me if I preach not the gospel. What is my reward then? Verily, when I preach the gospel, I make the gospel of Christ without charge, that I abuse not my power in the gospel." (1 Cor. 9: 16, 18.) Now what? In the 17th verse

he says: "For if I do this thing willingly I have a reward." Now he asks, "What is my reward then? What is the source of my reward? or what is there in my conduct that will show that I am entitled to a reward? What is there that will demonstrate that my heart is in the work of the ministry; that I am free and voluntary, and that I am not urged by necessity, and though necessity is laid upon me, so that I cannot but preach the gospel, yet how shall I so do it as to make it proper for God to reward me as a voluntary agent?" Paul immediately states the circumstance that shows that he was entitled to reward, and that was that he denied himself and was willing to forego the lawful enjoyment and even his right that he might make the gospel without charge. "I will support myself by my own labor and will thus show that I am not urged to preach by mere necessity, but that I love it." Paul did not give up a support because he was not entitled to it. It is right and well for a man if he chooses and can do it to make the gospel without charge and to support himself. "That I abuse not my power in the gospel." Let it be carefully noted that for a minister of

religion to insist on his dues and use his liberty when this hinders his usefulness is to abuse his power in the gospel. (Barnes.) Paul would be on the safe side. Paul in his farewell address to the elders of Ephesus, said: "Yea, ye yourselves know that these hands have ministered to my necessities and to them that were with me." He had the elders of Ephesus as witnesses on this point.

McClave, Colo.

Clover Leaf Dunkard Brethren Church met in quarterly council Dec. 31, 1927, with Bro. Marion Roesch presiding. All business passed off very quietly.

Four letters of membership were received.

Bro. T. C. Root and Bro. Roland Smith with their families have moved in our midst, which is a great help in our church work. Bro. Root and Bro. Smith are ministers.

The interest is growing at this place and we feel it will not be long until our little house will be filled.

Our Thanksgiving services were held in the evening, and our Thanksgiving offering amounted to \$15.85, which was sent to Bro. Moss for the Organizing Committee.

Any members who are plan-

ning on moving into an irrigated country would be welcomed here. This is a real healthy place.

We ask an interest in your prayers for the little church at this place.

MRS. J. L. WERTZ,
Cor. Sec.

THE UNCHANGING WAY

By Ida M. Helm.

"Jesus Christ the same yesterday, and today, and forever." Heb. 13: 8. Jesus said unto them, "Verily, verily, I say unto you, before Abraham was, I am." John 8: 58. Before the world was formed the Son was with the Father. When Adam and Eve disobeyed God and were banished from Eden, the Son was present. When Abraham tended his flocks the Lord was his protection. Jesus Christ lived before Abraham was born. It is the Second Person of the Holy Trinity, God, the Son, Jesus Christ, who is meant whenever the Bible speaks of God holding communion with man. It is the Son who represents God to us, he himself being God the Son. God the Father dwelleth in the light which man cannot approach; but Jesus Christ, our Savior, who is the image of the invisible God, hath manifested,

made known to us what God is, the way he has marked out for us by which we may be saved, and his love and willingness to forgive. Through all the vicissitudes of God's chosen people he was the same unchanging God. When Jesus came unto this world and took on himself a tabernacle of flesh, and suffered and died on the cross for you and me, he gave his glorious plan of salvation for all nations, all classes and all ages. He was the same loving, unchangeable being, and as long as this world shall stand, he will be as he said, "The same unchangeable being, yesterday, today and forever."

Times and customs change as generations come and go, but the plan of salvation is unchangeable. Long, long ago, Isaiah at the direction of the Lord wrote: "Because the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughter of Zion. * * * In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their

round tires like the moon, the chains and the bracelets and the mufflers. * * * * The changeable suits of apparel, and the mantles and the wimples and the crisping pins, the glasses and the fine linens, and the hoods and the veils.”

Isaiah 3: 16-23. All this spoke of the degeneracy of God's chosen people and their inclination to pattern after the people living far from God, instead of being a light to the nations as God had intended they should be. In Deuteronomy 22: 5, God declares that the sex shall be distinguished by the apparel. Hear God's words: “The woman shall not weareth that which pertaineth unto a man, neither shall a man put on a woman shall not wear that do so are abomination unto the Lord thy God.” In regard to this scripture, Dummelow's Commentary says: “God is not the author of confusion, and the natural distinctions he himself has appointed ought to be respected. Whatever contravenes the law of nature, contravenes the law of God.” Compare this principle with that laid down by St. Paul in 1 Cor. 11: 3-16.

In 1 Timothy 2: 8-10, Paul gives instruction for the comely appearance of Christian men and women. He says: “Whereunto I am ordained a

preacher, and an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and verity, I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing Godliness) with good works.” These teachings come ringing through the ages to us with the same meaning and the same authority as when they were first spoken.

Times today are vastly different from what they were 1,900 years ago, or even 100 years ago, but there is no difference in the Bible. The way of life is straight, lowly and narrow, and it is illuminated with the light of eternal truth. It is so plain that the wayfaring man, though fools, shall not err therein. It is the way of holiness.

Age after age passes away, and all other things may change, but the way of life—the word of God—remains unalterable. It is the way over which Jesus Christ himself went and marked out for us to follow him. In this way we find John the beloved, and

Peter, and Paul, James, Mary and Eunice. It is the way over which all the saints of all ages and all climes and all races travel to heaven on. There is no other way. All other ways lead to everlasting destruction. Jesus says that anyone who would climb up any other way is a thief and a robber. How sad it will be if anyone should miss the narrow way—the way of life, the way of the cross—and thus miss heaven. Every person should search the scriptures for themselves; then follow in the way. If anyone thinks the way—the word of God—should be changed or interpreted to suit the people of this present age, let him remember that he himself needs a change.

“I must needs go home by the way of the cross,
There's no other way but this;
I shall never get sight of the gates of light,
If the way of the cross I miss.”

Ashland, Ohio, R. D. 2.

SELF-DENIAL

James F. Petry

As a subject I would call your attention to Matt. 16-24; Mark 8-34: “If any man will come after me, let him deny

himself and take up his cross and follow me.” It may be a question in the minds of some, deny ourselves of what? I say of those things that be of men and not of God. Of Satan, and all of his pernicious ways. The old moral ladder which some have been climbing for years, thinking that it has never broken down, and that they are entirely safe, may be safe so far as it reaches, but the time will come when it will be too short to reach heaven.

We must start at the bottom of the Christian ladder, which is that straight and narrow way, and put on each step with prayer and start doing the commandments of Jesus, which are the steps in the Christian ladder, which reaches from earth to heaven. We must deny ourselves of our own ideas, our own self-will, to have our own way. We must decide to do the Lord's will. We must deny ourselves of the thought for great riches in this world. We must deny ourselves of worldly pleasures and amusements of this day and age, such as the dance with all of its abuse, the theatre with all of its vulgar plays, the movies of today with all of their scenes upon the screen, the gambling rooms with all of their gambling games, the

blind tigers with all of their white mule, and the fashionable fairs, the public races, the prize fight, and many other things that are too bad to mention. We must deny ourselves of the desire to be exalted in this world. "Who-soever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23: 12.)

Matt. 16-26: "For what is a man profited, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" Again we must deny ourselves of the styles of this world, such as the woman's dress, which has gradually changed from a dress to a low-necked sleeveless shirt; and the powdered and painted face and neck, uncovered by the shingled hair, denoting no respect for the perfect woman as God created her in the beginning. Again as we look at some men as they go along the streets of the city with their overcoats on, and bareheaded, and the blue smoke flying off their nose, cursing and swearing at everybody and nobody especially. It reminds us that the serpent beguiled them just as he did Mother Eve.

Again we think of the false prophet. Take heed that you be not deceived.

My dear readers, I wish you would read 2 Peter 2-1-13; Isa. 5-12. "But they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity because they have no knowledge; and their honorable men are famished, and their multitudes dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it."

Brethren and sisters, consider. (2 Tim. 2-15.) "Study to show ourselves approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth." Brethren, I commend you to this scripture, Col. 2-21: Touch not: taste not: handle not: "which all are to perish, with the using: after the commandments and doctrines of men."

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." We must abstain

from the very appearance of evil.

Brethren and sisters, do not do anything, or say anything that you would not want to be doing or saying when Jesus comes.

“Be ye also ready, for in an hour when ye think not the Son of Man shall come.”

Eldorado, Ohio.

Don't Forget.

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick, Cerro Gardo, Ill.

Our Monthly Text

Mark the perfect man, and behold the upright; for the end of that man is peace. (Psa. 37: 37.)

Scripture References

Job 1: 1; 42: 12, 17.

Psa. 37 (read the whole psalm).

Job. 5: 26; Prov. 10, 27.

Rom. 8: 28; 2 Tim. 4: 6-8;

1 Tim. 4, 8.

Rev. 14: 13.

Daily Readings—June

1. Fri.—Job. 26, 27.

2. Sat.—Job. 28, 29.

3. Sun.—Mark 14: 1-42; (Matt. 26: 17-30, 36-46; Luke 22: 7-30, 39-46; Jno. 13: 1-30; 18-1.) Psa. 22: 1-21.

4. Mon.—Job. 30.

5. Tues.—Job 31.

7 Thurs.—34, 35.

6. Wed.—Job 32, 33.

8. Fri.—Job 36, 37.

9. Sat.—Job. 38, 39.

10. Sun.—Mark. 14: 43-15: 15 (Matt. 27: 11-26; Luke 23: 1-26; Jno. 18: 28-19: 16); Isa. 53: 1-6.

11. Mon.—Job 40, 41.

12. Tues.—Jas. 5: 11; Ezek. 14, 14.

13. Wed.—Psa. 42-44.

14. Thurs.—Psa. 45-47.

15. Fri.—Psa. 48-50.

16. Sat.—Psa. 51-53.

17. Sun.—Mark 15: 16-47 (Matt. 27: 33-56; Lk. 23: 26-49; Jno. 19: 16-37); Isa. 53: 7-12.

18. Mon.—Psa. 54-56.

19. Tues.—Psa. 57-59.

20. Wed.—Psa. 60-62.

21. Thurs.—Psa. 63-66.

22. Fri.—Psa. 67-68.

23. Sat.—Psa. 69-70.

24. Sun.—(Josh. 24: 14, 1'; Zeph. 3: 14-20; Acts 10: 38; 1 Cor. 15: 1-8; 1 Tim. 3: 16.)

25. Mon.—Psa. 71, 72.

26. Tues.—Prov. 1, 2.

27. Wed.—Prov. 3, 4.

28. Thurs.—Prov. 5, 6.

29. Fri.—Prov. 7.

30. Sat.—Prov. 8, 9.

(Reading in parentheses optional.)

God and Man—Psalm 8.

1.

Lord, our Lord, o'er earth's
vast frame,
How exalted is thy name!
Who hast set thy glory bright
Far above the heavens' height.

2.

From the mouths of children
young,
From the infant's lisping
tongue,
Matchless strength thou hast
ordained;
Thus, thy vengeful foes re-
strained.

3.

When thy heavens I survey,
Which thy fingers' work dis-
play,
When the moon and stars I
see
Ordered by thy decree.

4.

What is man that in thy mind
He a constant place should
find?
What the son of man that he
Should be visited by thee?

5.

Thou his station didst ordain
Just below the angels' train;
Glory thou hast o'er him shed
And with honor crowned his
head.

6.

Thou hast given him com-
mand
O'er the creatures of thy hand;
And beneath his feet hast laid
All the works which thou hast
made.

7.

Flocks and cattle every tribe,
Beasts that in the field abide,
Birds that thru the heavens
roam,
Fish that make the sea their
home.

8.

Every living thing that strays
Through the ocean's secret
ways,
Lord, our Lord, o'er earth's
vast frame,
How exalted is thy name!

NOTICE.

A meeting of the Board of
Publication is called for June
6, at 6:00 p. m., on Conference
Grounds. The presence of all
members is desired. Place will
be named after we assemble
at Conference.

B. E. Kessler.

We are glad to say the work
is making some progress at
this place. Two ministers with
their families have located
here and we are now having
services every Sunday and
Sunday night. We would be

very glad to welcome other members into our midst. We are especially in need of a song leader. We are talking of a Love Feast and more meetings in the near future. Who will come help us?

We desire the brethren and sisters everywhere to unite their prayers with ours in behalf of the work at this place.

Wm. Root,

April 29. Great Bend, Kan.

OBITUARY.

Neri Swihart, the son of Matthias and Mary Swihart, born in Hancock County, Ohio, on October 24, 1850. Departed this life at his home in Goshen, Ind., on April 21, 1928, at the age of 77 years, 5 months and 29 days. He moved with his parents to Marshall County, Indiana, in the spring of 1882.

He united in marriage to Susanna Hoffman on April 12, 1888. To this union came five children, one son and four daughters. He leaves to mourn his departure his wife, the son, Reuben V., of Brooklyn, New York, Grace M. at home and Mrs. Paul H. Kurtz of Goshen, two daughters having preceded him in infancy. He also leaves one sister, Adaline Swihart, of Wakarusa, Ind., and many other relatives and friends. With the exception

of two and one half years spent in the State of California, the greater part of his life was spent in this vicinity, the family moving to Goshen, Ind., in the fall of 1922.

He united with the German Baptist Brethren Church, now known as the Church of the Brethren, when a young man, in the year of 1884 he was elected to the Deacons office and to the Ministry in 1891, later he was ordained an Elder. Brother Swihart lived faithful to his covenant and desiring to continue in the faith and teachings of the scripture, he identified himself with the reorganization of the Church now known as the Dunkard Brethren. Brother Swihart called for the anointing service during his recent illness and expressed his submission to the Lord's will. The family wish to express their thanks to the old neighbors and friends of this vicinity for the expressions of sympathy during the recent illness and passing of the husband and father, also for the flowers and assistance given.

The burial took place near Argos, Ind., at the Walnut Creek Church. Brother L. P. Kurtz, of Goshen, Ind., and Brother Andrew Yontz, of Topeka, Ind., officiated. We, as a Church feel our loss; while Bro. Swihart's health did not

permit him to take the active part in Church services as he once did, at the same time his place is vacant in Church and he is no more with us to give advice. I so well remember one remark that he made at one of our evening meetings, just about one month before we organized here. He stated that he did hope we could organize a church, and that he could live to enjoy one more old-fashioned communion service. I feel that his wish has been granted. While his voice is now silent, we hope that his influence for good will live on.

Sister John E. Wallace,
Goshen, Indiana.

OBITUARY

Mary Alice Stults was born in Jack County, Texas, in 1871, on April 30, departed this life May 4, 1928. Was married to J. F. Bowman July 15, 1890, in Clay County, Texas. Moved with her family to Oklahoma in 1900. There were 5 children born to this union, one succeeding her in life, leaving 4 children to mourn her departure from this life, being Bessie Claud of California, Nellie Armstrong of Butler, Oklahoma, Harvey Bowman, also of California, Haskell Bowman of Cheyenne, Oklahoma. Mary Alice Bow-

man joined the Dunkard Brethren Church in 1888 and has remained faithful to her Lord and Master to the end.

She was a faithful, loving wife and mother, always thoughtful of her home and family first. She was loved by all who knew her and always lent a willing hand to those around her.

Funeral was conducted by the writer from 1 Cor. 15-55 in S-House near Butler, Okla. Interment in cemetery nearby, May 6, 1928.

J. A. Root.

The Dunkard Brethren Church of Newberg met in council on March 30, for business. One new member was added to our number. It was also decided to hold a love feast, which was held on April 28, with about 27 at the Lord's table. We all enjoyed the services very much.

Hattie VanDyke,
603 N. Grant St. Newberg, Ore.

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BIBLE MONITOR

VOL. VI.

June 1, 1928.

NO. 11

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CORRECTION.

“Baptism in Form” in May 1 issue should have been credited to D. W. Hostetler, Beaverton, Mich. We regret the oversight.

Look up your date line in address of your paper. If it reads July 28, your time expires June 30. Please renew before your time expires; it saves time and trouble at this end of the line.

CONFERENCE DECISIONS

Now that our Annual Conference is nearing, many, no doubt, are anxiously looking forward to its coming. Some for one cause and some for another.

Meeting with old friends, making new acquaintances while renewing the old, communing with brethren and sisters from far and near, are blessings and privileges worth while which all enjoy.

The progress of the church

as promoted by these gatherings lies very closely to the hearts of those who truly “love the brotherhood”; and they are present to lend a helping hand, rather than to have a good social time in Christian fellowship.

Anxiety for the steering machinery of the church to run smoothly while sailing on life's ocean—that every part may function properly—and the voyage prosperous, and the landing safe, prompts those entrusted with the different activities of the church to be present to give and receive counsel and instruction in promoting the work. Some may be present to look after the disposition of some pet theory or private opinion which they hold sacred.

Above all, it seems to us, should be the desire that in all things the Spirit should lead us, and that God's will might be done, and that we are there for that one purpose.

In disposing of the business of the Conference, as a matter

of course, questions have to be answered, or at least should be. "Tabled" or "respectfully returned" is hardly an answer to a paper, and does not seem to show proper respect to the church sending it up. Such disposition of a paper doesn't help the church. So that it is but fair and reasonable to put answers to all papers considered by Conference.

And in order that a question may be settled and stay settled, the utmost care and consideration should be had in forming an answer, and the utmost freedom for discussion should be given, so that when the last word is said, all minds will be relieved and all will be ready to sit still and calmly reach a conclusion that will rarely fail to be satisfactory to all. Until this is done, some will go home feeling dissatisfied and perhaps discouraged.

Then, too, it is useless to form answers to papers, which we have little reason to believe will be respected and carried out. Otherwise we shall soon have a number of dead minutes that will only mock us every time we read them. And no private interpretation of the Scriptures should enter into the answers given to papers. The scriptures do not presume to be specific in detail in all cases that may arise, hence a

harmony of the scriptures becomes necessary in such cases. Here again the utmost care should be exercised in forming decisions.

A number of important questions are to be considered at our Conference this year, some of which have been considered before, the answers given not being satisfactory to all, hence they come up again. It is to be hoped we may settle down upon answers that will not need to be reconsidered for years to come. To this end let us all most earnestly pray.

Finally, when Conference speaks, let us all sit up and take notice, and be slow to rush into Conference with petitions and papers asking for changes. We ought to feel the spirit leads and directs in our deliberations and therefore should hesitate to tempt Him to change what he has done. He may permit us to go wrong if we persist in undoing what has been sealed with his approval.

The peace, stability and unity of our brotherhood depends much upon the work of this Conference. So may we go up with much consecration and prayer that God's approval may rest upon all that is done. So shall our labors be blessed, his name glorified,

his truth magnified, his church sanctified and his people satisfied.

DIVORCE AND REMARRIAGE.

The question as to whether divorced persons are allowed to be remarried to other companions has long caused much discussion in the churches. And the tendency has been to become more lenient as the years pass. That is one reason why divorce with remarriage has become such a crying evil these days. The evil is not confined to the world, but is found in the churches, and in some to a greater extent than in others.

Among Christian people, and especially those of the same denomination, this question should not become a matter of controversy. All any of us should desire is to learn the Lord's will, and then give our best efforts to obeying that will and teaching it to those with whom we associate.

Jesus made it quite plain that the leniency of the Mosaic law was not due to a change in the law, but to the hardness of the hearts of the chosen people of the Lord. "In the beginning it was not so." And under the law, divorce was a rather one-sided affair;

it was the man who did about all the divorcing. But even so, we should not lay too much stress on what was done under that law, for it was very far from being the spiritual law we are under.

That, in the present dispensation, divorce is allowable we must admit; it is for one cause. But where that permission is given, we do not necessarily unite with it a permission to remarry. It may be so intended, but it seems to us that the safer way would be to limit it to the divorce alone. It would seem that if remarriage were allowable under the New Testament, Paul would have written something about it when he was discussing the question. But he did not. His words are quite positive that the woman is bound by the law of her husband as long as he lives. Right of remarriage comes after his death; and as there is no male or female, but we are all one in Christ Jesus, the man must be governed by the same rule as the woman; he cannot be remarried, is not loosed from the law of his wife, while she is living.

Then Paul comes back to the subject in 1 Cor. 7: 39, and says: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty

to be married to whom she will, only in the Lord." It seems that if there had been a law permitting remarriage, Paul would have made it plain, for he received his gospel direct from the Lord. If two are to be one flesh, how can a separation and a remarriage take place? The second pair could not possibly be made one flesh while one of the pair is one flesh with another person. Isn't it reasonable to think that Paul had full information in regard to the marriage state, and that he preached all he had been given?

And there is one thing more. The question of the disciples immediately after what Jesus said about marriage and divorce would seem to mean that no remarriage was thought of by them. And following that comes another statement from Jesus: "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." Paul, again, seems to make reference to the same idea when he says: "Make not provision for the flesh, to fulfill the lusts thereof." We may well doubt whether any man ever escaped the experience of the apostle, the flesh striving against the spirit and the spirit against the flesh; and the will of the Lord is that

we shall overcome the lusts of the flesh.

"All men cannot receive this saying, save they to whom it is given." "He that is able to receive it, let him receive it." If a man, or a woman, has been unfortunate in the marriage relation and has found it necessary to separate for the New Testament reason, doesn't that very separation offer an opportunity to rise to a higher plane of life, to deny the flesh and live more in the spirit? Isn't that a time when the one who is able should become as a eunuch for the kingdom of heaven's sake? Perhaps it is a hard saying, and we may think we are not able to walk in that way. But we must remember that we can develop nothing really worth while if we are willing to walk only where the road is smooth and the hills not steep. John saw a great throng in white, and when he inquired who they were he learned that they were the ones who had come out of great tribulation. Whom the Lord loveth, he chasteneth.

The great thing in life is to become like Christ. And can we reasonably expect to follow in his steps without feeling some of the pangs he felt? Most of our trials will turn to our eternal profit if we are ready to use them as we

should. And so, no matter how sound the reason for divorce may be, it seems that there is something better than rushing from the divorce court to a new venture in matrimony in order to satisfy the lust of the flesh.

Things hard to bear come to us at times; and the way we bear the strain shows whether we are spiritual or carnal. Many of the heavy burdens of life, and of married life, come from the selfishness of one or both parties to the contract. And there is also a lack of that charity which "beareth all things, believeth all things, hopeth all things, endureth all things." Such a small per cent of professed Christians live up to their profession as they might and should. We need to think more of doing right, and less of having our rights.

Arrangements are being made for Conference. We hope to give better service to those who come this year than they received last year.

There are a number of cottages on the grounds that will be rented at reasonable rates; these cottages have beds but no bedding, so bring that along with you if you expect to rent a cottage however, we will try to furnish bedding

for those who cannot bring it. These cottages can be reserved by writing to me. They will each hold from two to five persons.

It would help the transportation committee if those who expect to come by train would let us know when they expect to arrive.

Meals will be served on the grounds at a reasonable rate.

Goshen is on the Lincoln Highway, and is also on improved roads from all directions. The grounds can be easily found by going west from the square on Lincoln Ave. (not the Lincoln Highway) and following the pavement out of the city; the grounds being six miles west and one-fourth mile south of Goshen.

Good camp ground is provided free to all who bring their own tent.

The "Hymnal" will be the song book used at the Goshen Conference. Bring yours and as many extras as convenient.

GLENN A. CRIPE,

Goshen, Ind.

THE GOSPEL MINISTRY

M. S. Mohler

Part II.

What did Paul mean anyway by the phrase, "To make my glorying void?" Let us

draw on our imagination. I imagine Paul knew something of human nature. I imagine that Paul felt that if he should accept a full support that he at least to some extent would bring himself under obligation to them, and that courtesy would require that he show some deference to their views and wishes. I imagine that Paul felt that if he accepted full support they would have some claim on him, consequently he would not feel altogether free to preach a whole gospel as he would if he did not accept a full support and might be afraid that if he preached a whole gospel he would lose his job, like these modern salaried pastors. I imagine that Paul would not do this. I imagine Paul would not be gagged, tongue-tied, handicapped. I imagine Paul would be a free man, independent. I imagine Paul would preach a whole gospel, hit where it would, regardless of what people would say of him or do to him. So did the Dunkers. Paul said: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any." (1 Cor. 6: 12.) Paul said in his farewell address to the elders at Ephesus: "Wherefore I take you to record this day

that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." (Acts 20: 26, 27.) Paul had a clear conscience. He had these Ephesian elders as witnesses. How many of the leaders, elders and ministers in the Church of the Brethren can say this of their work with the same assurance that Paul did of his? If all did this as Paul did there would be a different condition from what now is. There would be sweet fellowship and communion; a very desirable condition.

Looking at Paul's example, the Dunker free gospel ministry is perhaps not so far wrong, after all. I personally do not think that it is just and right that the minister should make all the sacrifice, bear all the burden. If he is at an outlay of money he should be made whole. If a loss of time, he should have a fair remuneration. This could be done in different ways. Either pay him in money or do his work while he is away, or hire someone to do his work while he is gone. Do like Paul, work when not in the service of the Lord. We are told impliedly that the salaried system is the best. The writer of said article said: "It puts the minister on his mettle in handling his money to

get his living out of a stipulated sum. . . Not so if he is on partial support like Paul. He will need no mettle to handle his money to get his living out of a partial support, for when he is not in the service of the church, he goes to work to supply his coming need. Again, we are told: "The support idea tends to make men helpless, dependent, parasites. Already we have too many parasites, sucking the life blood of others." Not so if you do as the law says of the ox, feed him when he works. Don't feed him in idleness. God does not want lazy men. God wants men of vim. Ministers must not expect to get rich preaching the gospel. Paul said, "Having food and raiment, be therewith content." Paul was a sort of prodigy. Paul's example is a good one for the modern pastor to imitate. The writer of the article, "The Gospel Ministry," said: "To provide even a meager support of the ministry as it now stands and support the other interests of the church is impossible. We have too many ministers to make any plan for uniform ministerial support practical. It cannot be done." We have not too many ministers according to God's plan. We need not make any uniform plan for ministerial

support. We have no record of local elders and ministers receiving a support in Christ and the apostles' time. All that we have any record of receiving support in Christ's time were the twelve and the seventy that he sent out. . . In the apostles' time, Paul had a partial support. Christ said to the twelve: "Provide neither gold, nor silver, nor brass in your purses, nor yet staves, for the workman is worthy of his meat." They got their living while they were out; they got it from the people among whom they labored. To the seventy he said: "Carry neither scrip, nor purse, nor shoes, and in the same house remain, eating and drinking such as they give, for the workman is worthy of his hire." Their hire was the things they ate and drank, which they received from the people among whom they labored. Paul received a partial support. In the apostolic church we have no record of any receiving support except Paul, and he accepted only partial support. He even helped others. At about the close of Christ's life he asked the twelve: "When I sent you without purse or scrip, lacked ye anything?" They said: "Nothing." The twelve, the seventy and Paul were what would today be classed mis-

sionaries and evangelists. This class is the only one we have any record of that got support. We have no record of elders, pastors (shepherds) and teachers getting support. The pastoral system as it now is in the Church of the Brethren is an expensive thing. I was told of some who get \$4,000 a year. I do not know whether this is true. I know of a young single man, summer pastor, who had his car fare, coming and going, and \$75.00, board and lodging per month; \$75.00 clear money per month. This was more money than any of those made in that time who helped to pay it. That was his price; the church paid it. At the rate of \$75.00 clear money per month, would be \$900.00 clear money per year. \$900.00 at the rate of 6 per cent per annum, compounded for fifty years would amount to nearly \$31,000. This looks to me like making merchandise of the word of God. This would come within a lifetime. The salaried ministry does not look as good to me as the supported ministry. It is contrary to God's plan. The pastoral system is one cause of the deficit in the General Mission Fund.

Leeton, Mo.

DELEGATES TO CONFERENCE.

W. E. Cochlin.

In thinking of our contemplated Conference in the near future and of the importance of its work, I am wondering how many are praying to our heavenly Father for guidance in thought, in word, in deed, that the work done may meet his approval, and especially for the delegates or voting body. My very soul has been made to cry out, "Oh God, who shall go?" The answer came back: "He that hath clean hands and a pure heart; he that ruleth well his own house, and he that has a good report of those who are with-out." They should go who are faithful in all things, who have great boldness in the faith which is in Christ Jesus, they who know how to behave themselves in the house of God; they who go should have washed their souls and made them white in the blood of the Lamb. Beloved are they who have had the spots and wrinkles taken out through the fiery furnace; these should go. They that tarried in Jerusalem until they were endued with the power from on high, had power with God and man. Some one has said, "We can do no more after we

have prayed, but we cannot do more than pray until we have prayed."

Some of the problems before the Conference may be like some of the problems in the early church; they may need extra prayer and fasting; remember that in unity there is strength. If the united effort of two inspired men of old, could bring the very power down from heaven, through prayer, and shake the foundations of that old prison, what would the united effort of a congregation or brotherhood accomplish through prayer and fasting?

27 E. Coover St.,
Meshbg, Pa.

CONSISTENCY

John Kline

It is a truthful saying, and I believe worthy of at least a great deal of acceptance, that consistency is a jewel.

This is true in all the circumstances of life. It has been said by them of old, "practice what you preach", but in recent years it was the privilege of the writer once to sit and listen to a noted teacher of things spiritual, and she said: "But I say, preach what you practice." Now, at first thought you might ask what is the difference? And I

admit to just look on the surface of things there is no noticeable difference. But when I took time and considered the new rendering of the old saying, in the light of the particular teaching that this Godly sister was trying to impress upon us, as regards the particular doctrines of the New Testament that differentiate us as regards people from other denominations, I saw that the point is well taken. For she was stressing the point of loyalty to the church not alone in preaching but in practice as well. For even at the time of this sister's Bible teaching it was evident that we had not a few among us that from the pulpit would teach against the vanities of the world in dress, and general conformity to the world, and yet in a more private way encourage these evils that had made their encroachments upon the church life by talking against any measure of discipline. So I could see the force of the teacher's thought in her rendering. Which was this: That if these men would come out boldly and preach the thing that is in their heart, the church would know the effects of their evil influence, and thus fortify herself against these evils, for she meant to say what's the use of preaching against the vani-

ties of the world in her abominable dress parade or rather lack of proper dressing, and the wearing of gold, and now she might add yet the curse of Bobbdom. When by our tolerance and lack of discipline we really uphold and encourage these evils. She therefore meant that if you really at heart are in for these things, preach it so the church may know where you stand on these principles. And be able to act accordingly. In other words, she meant to say, be consistent.

But I am thinking of consistency on another line that the present leadership of the church has drifted into. And I have not failed to give warning to the Church of the Brethren in my preaching in the last eight or ten years, as I saw this evil coming in upon us. As already hinted at, there has been a woeful lack of discipline got in amongst us, in fact we had got to the point that there was scarcely any disciplining done. For the idea is largely gone out to place no law or rule before the applicants. And if you did, the new convert could readily see, and understand, by what you are tolerating already that the letter of that law is dead. And so concluded that the promise I am asked to make as to conforming to such rules

can also be broken by me. But behold now these same leaders are entering in a wholehearted way into the political arena and not only advocating stringent laws for the world to be governed by, but also the enforcement of those laws upon the law breaker.

Brethren, how dare you talk about entering into politics and cleaning up the kingdom of this world, when you utterly fail even to try to deal with the law breakers of the kingdom of Jesus Christ? Listen to Paul, the great teacher to us Gentiles: "What have I to do with them that are without; judge ye them that are within."

For them that are without God will judge. And as I have time and again preached it from the pulpit in recent years, that if we were more concerned about keeping the inside of the platter, the church clean, the outside or the world might follow our example and do a little cleaning up amongst themselves. For it is an evident fact that with all the howl about getting clean men and men of a religious caliber into office, the more corruption is exploited by the party that is not in power. For, as in the church, so also in the world. There was a day when the office was seeking the man.

But now the men are seeking the offices and the saddest part of it all is that even the women are beginning to clamor for the uppermost seats. Be consistent; first clean up the church, and steer clear of this political pottage. As Bro. Carmon Cover Johnson has written in the Messenger of October 6, 1923, in an article entitled "Cautious, Conservative, Reactionary, or Progressive?" Bottom of page 628, commencing about the middle of the paragraph, I quote: "The attitude of our founders toward the interpretation of the scriptures as always 'open and personal' can not be matched by the founders of any other denomination. Our oldest fathers wanted more light, always more light. And in another field, while most of us Brethren can travel many miles, yet in our thought and experience, before we have really practiced the full Gospel of social service and political activity, some would do well more closely to examine the scriptures before they commit the church, as a church, to programs of politics and athletics. The position of the old brethren, who neither voted nor danced, was more admirable than the unripe advocacy of an overworked social program promises. All honor to the social Gospel not-

withstanding." Of course, this article is about four years and a half old already. But truth will and should not lose anything because of age.

Therefore, what I say unto you I say it in all sincerity, be consistent.

Decatur, Ind.

NEW TESTAMENT CHRISTIANITY

By Reuben Shroyer

The first preacher of the Gospel was John the Baptist: "The beginning of the Gospel of Jesus Christ the Son of God as it is written in the prophets, behold I send my messenger before thy face which shall prepare thy way before thee." (Mark 1: 1-2.)

This is a clear cut announcement. It has but one meaning. It means that the New Testament or the Gospel of Jesus Christ had a beginning and that was the preaching of John the Baptist in the wilderness of Judea. It is also important to know where the Old Testament ends.

"The law and the prophets were until John. Since that time the Kingdom of God is preached and every man presseth into it." (Luke 16: 16.) The Old Testament ends where the New Testament begins. The one for the Jew,

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the other for the Christian. The former was for the old dispensation. The latter belongs to the new. John the Baptist was the first messenger of the Gospel. Jesus Christ received baptism at the hands of John, entered upon His work, became the head of the church, the teacher and example for all who would be saved. Since John the Baptist stands at the head of the list as a herald of the Gospel of Jesus Christ, it follows as a conclusion that those whom John taught and baptized were Christians. Since Christ was the head of the church, it is a fact that all who entered by Christ and His teaching

into the church were Christians. Then the teaching and example of Jesus Christ was the rule of life to all his disciples. The teaching and example of Christ are consistent. The New Testament as a whole is the very embodiment of all rules in Christian life and conduct. It is a grave mistake that puts a construction upon any part of the Word of Christ not in harmony with the lofty character of the great Teacher.

Then the proposition that the New Testament is a unit complete in itself, containing the rules of life simple and unmistakable is the grandest announcement ever made to the inquirer of the way of truth. A man can with all confidence take up the New Testament and read its sacred pages, feeling assured that it is the Gospel of Jesus Christ the Son of God, pure and un-mixed. He has the light of heaven beaming in his soul and he holds in his hands the key that unlocks each door of duty as he reaches it. The man that so reads the Gospel will find Jesus Christ his own interpreter. He will find every precept explained by the example of the Master. The man that reads the Gospel with the light of heaven in his soul will look upon each

precept as a gem, every commandment of the Son of God as gold. He will look through them all up to the higher life to which they lead. We have reached the age in which every question must be settled by a standard. When we raise any question concerning the Christian religion we must take it to the standard to test its fitness or unfitness. The standard of Christianity is the New Testament. What is in the New Testament is Christian. For a Christian people to practice what is not in the New Testament can be with propriety called in question. Settle the question by the standard. In the New Testament covenant, God declared that he would write his law in the mind and in the heart of his people. If the Gospel or New Testament law be written in our mind we will know it. If it be written in our heart we will love it.

Since Christ is the head of the church, the church is his body. The church is a living organization because of her connection with Christ. We enter the church through Christ. As many of you as have been baptized into Jesus Christ have put on Christ. Faith centers in Christ, not in a book, not in confession of faith. Christ founded the church upon himself, not upon

a creed. Human system of doctrine will not save. It takes all of Christ to make the New Testament Christianity. The church, I repeat, is founded on him, is built a glorious temple in him. This is the rock upon which the church can stand united. Upon this rock I will build my church.

The religion of the New Testament demands:

1. Separation from the world of sin.
2. Union in life with Christ.
3. Obedience to God.
6. Purity in life.
7. Peace with all men.
8. Love to God and love to man.

Jesus declared, "My kingdom is not of this world."

The people of God are born into this kingdom. Therefore follow a new and higher life. A union with Christ is essential to salvation. He that hath the Son hath life. He that hath not the Son of God hath not life. Jesus said, "I am the way, the truth and the life, and no man cometh unto the Father but by me. Joining the church is one thing, getting the life of Christ and obeying God's holy word is another thing. Purity of life and service rounds out Christian character. Love to God, and love to man will bring

peace on earth, good will toward man.

Greentown, Ohio.

THE EFFECTUAL FERVENT PRAYER

E. J. Reece

Prayer has been defined to be "the offering up of our desires to God through Christ for things lawful and needful with a humble confidence to obtain them." The parts of prayer are said to be "invocation, adoration, confession, petition, pleading, dedication, thanksgiving and blessing." And the word tells us to pray without ceasing, in everything give thanks. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." How dependent we are upon God for all things! And as Christ told the Apostles, "without him they could do nothing". In Acts 17: 25 we read: "Seeing he giveth to all life and breath and all things." And James says, "Every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness, neither shadow of turning."

And Christ says ask and ye shall receive. "Let us therefore come boldly unto the throne of grace, that we may

obtain mercy, and find grace to help in time of need." (Heb. 4: 16.)

And in order that our prayers may be effectual and avail much, we must line up with the conditions that are so plainly stated in His word. James says, "The effectual, fervent prayer of a righteous man availeth much." The Apostle Peter tells us "That the eyes of the Lord are over the righteous and his ears are open to their prayers. But the face of the Lord is against them that do evil." In Prov. 15: 29 we read: "The Lord is far from the wicked. But he heareth the prayer of the righteous."

And John says, "Whatever we ask we receive. Because we keep his commandments and do those things that are pleasing in his sight." John further says: "This is the confidence we have in Him, if we ask anything according to his will He heareth us."

Peter admonishes "That your prayers be not hindered." The word tells us of many things that might hinder our prayer. Psalms 66: 18 we read: "If I regard iniquity in my heart, the Lord will not hear me." Solomon says: "He that turneth away his ear from hearing the law, his prayer

shall be abomination." (Prov. 28: 9.)

Christ says: "If thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First, be reconciled to thy brother, and then come and offer thy gift."

"Forgive and ye shall be forgiven." But if we forgive not our brother his trespasses, neither will our heavenly Father forgive us our trespasses.

And when we pray we should pray as Christ when he said, "Not my will, but thine, be done."

As to how much we should pray and give thanks is plainly stated: "Pray without ceasing; in everything give thanks." "For this is the will of God and the Father. In the name of our Lord Jesus Christ." (Eph. 5: 20.)

Christ says men ought always to pray. We know he is always blessing us. Paul exhorts "That first of all, supplications, prayers, intercessions, giving of thanks, be made for all men." Not for our friends only, but for "them which despitefully use you, and persecute you."

Paul: "Rejoice evermore, pray without ceasing, in everything give thanks."

We should pray and give

thanks in adversity as well as prosperity. The Christian can. Paul and Silas, after they had been beaten and imprisoned, prayed and sang praises unto God. Yes, God heard their prayers.

Stephen, when being stoned to death, knelt down and prayed for his enemies. After Peter and John were beaten for preaching in the name of Jesus, Luke says, they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name; they did just as Jesus had told them. (Matt. 5: 12.) "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Why rejoice and be glad for great is your reward in heaven..

And so "Our troubles and our trials here will only make us richer there when we arrive at home." So let us continue to pray without ceasing, in everything give thanks. And, as we often sing:

"In every condition, in sickness or health,

In poverty's vale, or abounding in wealth,

At home and abroad, on the land, on the sea,

As thy day may demand shall thy strength ever be."

Fairview, Mo.

FEET WASHING

D. W. Hostetler

In John 13: 14 we read:

“If I, then, your lord and master, have washed your feet, ye also ought to wash one another’s feet.”

This command is as plain as words can make it. The word “ought” is the term that makes feet washing an obligation. Verse 15 says: “For I have given you an example, that ye should do as I have done to you.” Note the example of Jesus. He riseth from supper, and laid aside his garments; and took a towel and girded himself, and then poureth water into a basin, and washed the disciples’ feet, and wiped them with the towel wherewith he was girded. From that it is understood that when one has laid aside his garments and girded himself with a towel, he washes the feet of the member next to him. He that is washed proceeds in the same way until all at the table have washed and been washed. This was the practice of the church until the Beissel movement at Euphrata, Penn.

Beissel modified the communion and supper as well as feet washing. In 1762, George Adam Martin and John Horn visited Euphrata. They were

welcomed by Beissel. On page 543 of Brumbaugh’s “History of the Brethren”, you will find Martin’s words:

“While conversing animatedly, a sister entered, brought a tub of water and an apron, put them down and silently left; who she was, or who had ordered her to do so, I do not know even to this very hour. The old father (Beissel) rose and said, ‘Come, brethren, sit down here; I will wash your feet.’ So he washed our feet, and Brother Nagele dried them for us. Then I said: ‘You have washed our feet, now let us also wash yours’, to which they consented; so I washed their feet and Brother Horn dried them.”

This is the record of the double mode of feet washing, and strange it is that a practice born in an outside antagonistic community and sect should have entered the church and, for one hundred years, given cause for sharp controversy and even expulsion. From the beginning the church practiced the single mode as seen by the same writer. The second Alexander Mack was always in favor of the single mode, and never allowed any other practice in the Germantown church in 1871. Elder John Fox said, when he was 85 years old, that

he had been a member of the church for 59 years and that they always practiced the single mode (see page 545). I refer to these facts to show that our present practice is identical with that of the church when she was first established.

In order that we may get the force of the word "ought" let us note a few texts. James 3: 10: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be." Ephesians 5: 28: "So ought men to love their wives as their own bodies." Ephesians 4: 11: "We ought also to love one another." II Thessalonians 3: 7: "For yourselves know ye ought to follow us." From these texts it is seen that "ought" is a binding term. In this connection, Jesus said: "For I have given you an example that ye should do as I have done to you." What is the difference between "ought" and "should"? Webster says the words both imply obligation, but that "ought" is the stronger term. Cobbett in his Grammar says: "These two words both imply obligation, but should not be used indiscriminately. 'Ought' is the stronger term." What we ought to do we are morally bound to do.

Another consideration is that since Christ gave the command of feet washing, it was given by the highest authority possible. Matthew 28: 18: "Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth." Matthew 11: 27: "The Father loveth the Son, and hath given all things into his hand." Thus it is seen that the command of feet washing is given by the authority of heaven, and the same authority that said: "Love thy neighbor as thyself" also said "Ye ought to wash one another's feet." The same Christ that said "baptize" also said "wash feet". The Lord Jesus that said "Love your enemies and pray for them" also said "Wash feet."

Our part with Christ is hinged on feet washing. This shows the importance of observing the command, for Jesus said to Peter: "If I wash thee not, thou hast no part with me." When Peter thought that his part with Jesus was at stake, he wanted to be washed, not only his feet, but his head and his hands also. Jesus then referred him to the fact he had been baptized once. Baptism is one thing and feet washing is another. Feet washing in its place is just as essential as

baptism. Now, if Peter could have no part with Jesus without having his feet washed, how do we dare set it aside?

Feet washing is based on the idea of service. The servant is not greater than his Lord, and because Christ is our Lord and Master, we ought to wash one another's feet.

We hear a great deal these days about serving Christ, and we need to teach this doctrine, but what is real service to Christ? It embraces more than calling on the name of the Lord. Jesus says: "Why call ye me Lord and do not the things which I say?" The best text to explain service to Christ is found in 1 Peter 2: 21: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps." Here is the example in feet washing. How can we get around it and not take this step with the Master? Peter could not.

What is the purpose of feet washing? Jesus said to Peter: "Ye are clean, but not all." Baptism is for the remission of sins, and he that is baptized need not be washed again. But we do make mistakes and err by the way, so Christ gave us this ordinance that we might attain to the cleansing, for washing always

symbolizes cleansing. So feet washing is an outward washing for an inward cleansing. Somebody will say, "How foolish to think merely washing the feet will cleanse the heart and soul!" Well, what has that to do with it? It is enough for me to take the command of Christ by faith and wash feet. That is my business, and then it is the Lord's business to see that I get the blessing.

The command of Christ in feet washing is different from the Old Testament feet washing. The practice was that the host brought water and the guest washed his own feet. (Gen. 18: 4, 24: 32, and 43: 24.) In Exodus 30: 17-20, Moses was commanded to erect a laver of brass between the tabernacle of the congregation and the altar. The priests washed their hands and feet that they would not die. So death was the penalty for not washing their hands and feet before serving at the altar.

Now, if we partake of the bread and wine without washing feet, I wonder if the result is not the same in a spiritual sense?

But the manner and mode are entirely different. The priest washed his own feet. Jesus told the disciples to wash one another's feet, and

if Christ had been practicing the Jewish mode of feet washing, Peter, being a Jew, would have understood what he was doing.

What is the meaning of "washing one another's feet"? Hebrews 3: 13, "Exhort one another daily." John 4: 7, "Beloved, let us love one another." James 5: 16, "Confess your faults to one another, and pray for one another." Romans 16: 16, "Salute one another with the holy kiss."

In a book, "Ammi—My People," by W. J. Shoup, on page 154, he gives an account

of how the double mode of feet washing is carried on. Two brethren go together, having laid aside their outer garments. The one is girded with a towel who follows the one who does the washing. Usually these two brethren wash the feet of several others and then surrender their places to others, who take up the work where they left off.

It is utterly impossible to wash "one another's" feet by this method, and neither can you greet one another, love one another, or pray for one another in this way.

Beaverton, Mich.

Don't Forget.

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick, Cerro Gordo, Ill.

Psalms Portions

The following material versions of choice portions of the Psalms, Book I (1-41), are taken from The Psalter. Can you locate them in your Bible?

1.

How blest the man who does not stray
Where wicked counsel tempts his
feet;
Who stands not in the sinner's way,
And is not in the scorner's seat.
But in God's law he takes delight,
And meditates both day and night.

2.

O Jehovah, hear my words,

And my meditation weigh;
Hear my cry, my King, my God,
For to thee, O Lord, I'll pray.
In the morning, Lord, my voice
Thou shalt hear in suppliant cries;
In the morning, Lord, to thee
I will lift my waiting eyes.

3.

One thing I seek through grace,
For this, O Lord, I pray,
That in his holy place
I evermore may stay
To see the beauty of the Lord
And in his temple seek his word.

4.

Mark thou the perfect, and behold

In peace shall end his days.

5.

The Lord, the God of Israel,

Be blest forever then,

The man of upright ways,

Because the man of holy life

From age to age eternally.

Amen, yea, and amen.

“The Hebrew Psalter” is the most ancient collection of poems in the world, and was composed long before those in which ancient Greece and Rome have gloried. Among all the heathen nations Greece has the honor of producing not only the first, but also the most sublime of poets; but the subjects on which they employed their talents had in general but little tendency to ameliorate the moral condition of men. Their subjects were either a fabulous theology, a false and ridiculous religion, chimerical wars, absurd heroism, impure love, agriculture, national sports, or hymns in honor of gods, more corrupt than the most profligate of men. Their writings served only to render vice amiable, to honor superstition, to favor the most dangerous, and most degrading passions of men, such as impure love, ambition, pride and impiety. What is said of the Greek poets may be spoken with equal truth of their successors and imitators,

the Latin poets, out of the whole of their writings it would be difficult to extract even the common maxims of a decent morality. I am well aware that fine sentiments, strong and terse expressions, and luminous thoughts may be found in different parts of their writings. * * * The Hebrew poets, on the contrary, justly boast the highest antiquity; they were men inspired of God, lofty in their lives, pure in their hearts, laboring for the good of mankind, proclaiming by their incomparable compositions the infinite perfections, attributes and unity of the Divine nature; laying down and illustrating the purest rules of the most refined morality, and the most exalted piety. God, his attributes, his works, and the religion which he has given to man, were the grand subjects of their divinely inspired men. By their wonderful art they not only embellished the history of their own people, because connected intimately with the history of God's providence, but they also, by the light of the Spirit of God that was within them, foretold events of the most unlikely occurrence, at the distance of many hundreds of years, with such exact circumstantiality as has been the wonder and astonishment of considerate

minds in all succeeding generations; a fact which, taken in its connection with the holiness and sublimity of their doctrine the grandeur, boldness and truth of their imagery, demonstrates minds under the immediate supervision of that God, whose nature is ineffable, who exists in all points of time and whose wisdom is infinite.

“Some of the greatest, both of the Greek and Roman poets, were men obscure in their birth, desperate in their fortune and of profligate manners, a fact at once proved both by their history and by their works. But the Hebrew poets were among the greatest men of their nation, and among them were found kings of the highest character, judges of the greatest integrity, heroes the most renowned, and law givers whose fame has reached every nation of the earth. By means of these men the lamp of true religion has been lighted in the earth; and wherever there is a ray of truth among the sons of men, it is an emanation immediately taken, or indirectly borrowed, from the prophets, poets and statesmen of the sons of Jacob.

“The chief of the Hebrew poets were Moses, David, Solomon, Job, or whoever was the author of the book so called,

Isaiah, Jeremiah, and most of the minor prophets. Solomon himself wrote one thousand and five hymns and poems, yet we know not that we have any of his poetical works except the Canticles, though there may be some psalms of his composition in the book before us.”—Adam Clark.

FOR THE SUNDAY SCHOOL

Review of Mark 8-16

By F. B. Surbey

In our S. S. lessons for the second quarter, we complete the Book of Mark. We shall continue the Review much as we started it in March 15th issue of the Monitor. Chapters eight to sixteen cover the following:

Events

Peter's Great Confession, The Transfiguration, Jesus Teaching About Riches and Eternal Life, The Triumphal Entry, Cleansing the Temple, Cursing the Fig Tree, Discourse on Signs of the Times and Second Coming of Christ, Anointing, Betrayal and Denial of Jesus, Jesus' Agony in Gethsemane, The Crucifixion, Death and Burial of Jesus, The Resurrection and the Ascension.

Miracles

Feeding the Four Thousand, Healing the Blind Man of

Bethsaida, Healing the Son with the Dumb Spirit, and Restoring Sight to Blind Bartimaeus.

Parables

The Wicked Husbandmen and the Fig Tree.

Can we write a short narrative on each of the above? Do we know in what chapter to find them? Let us again commit to memory "Names" for the chapters, and thus fix in our minds the location of some of the topics or subjects covered by these lessons.

Chapter VIII. Four Thousand, Great Confession.

Chapter IX. Transfiguration, Humility.

Chapter X. Riches, Greatness.

Chapter XI. Triumphal Entry, Temple Cleansing.

Chapter XII. Husbandmen, Questions.

Chapter XIII. Signs of Times, Second Coming of Christ.

Chapter XIV. Lord's Supper, Gethsemane.

Chapter XV. Crucifixion, Pilate.

Chapter XVI. Resurrection, Ascension.

Jesus is the central figure in every chapter, but he is associated with other characters, some of which are: Peter, children, Bartimaeus, Temple Desecrators, Pharisees, Sadducees, Mary of Bethany, Pi-

late, Judas, Centurian, Joseph, and the Angel at the Tomb.

What do each of these characters teach us? In what chapters do we find them?

The wonderful lessons of this quarter have been a great opportunity for us, and likewise a great responsibility. Their real value to us depends upon ourselves. What should have been our thoughts as we studied the lesson of self-denial and service, and more especially the lessons and pictures of sacrifice and suffering as recorded in the last three chapters of Mark? John says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life." John 3: 14-15. Jesus was indeed lifted up on the cross, but even since the crucifixion, he must still be lifted up. Mark did it in his Gospel. The poets did it in such songs as "Rock of Ages, "Must Jesus Bear the Cross Alone," and "More Love to Thee, O Christ." Lifting up the Christ to the world now is our business.

Before we leave the Book of Mark for studies in other parts of the Bible, let us ask ourselves a few questions. Who wrote the Book? How many chapters has it? What

do I consider the best chapter? How about chapters ten and thirteen for help in practical living? Chapters fourteen and fifteen for rekindling our love for Jesus? Chapter sixteen for brightening our hope? What would make a good Golden Text for the Book of Mark as a whole? As we hear the voice out of the cloud at the Transfiguration, and see in Jesus what Mark aims to show us, we conclude that Peter had a good Golden Text when he said in Mark 8: 29: "Thou art the Christ." Isaiah has another good one in Isa. 53: 5: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Jesus was the Christ, and also our Redeemer and Savior. The Gospel of Mark should help us to say with Paul in Gal. 2: 20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

North Canton, Ohio.

Waterford, Calif.,
April 15, 1928.

The Waterford church was blessed abundantly on Easter Sunday. Brother Garst, our elder, delivered a spirit-filled message on "Resurrection" to a well filled house. After service a request was made by a deacon, his wife and daughter, for membership with us. Service was held in the afternoon to receive these members.

Our church home is nearing completion and will be dedicated the last of this month or the first of next. All those who can are invited to come and help us to enjoy this service.

GRACIE ANDREWS,
Sect.

THE BRETHREN'S CARD

Be it known unto all men:

That there is a people who, as little children (Luke 18:17), accept the Word of the New Testament as a message from heaven (Heb. 1:1, 2), and teach it in full (2 Tim. 4:1, 2, Matt. 28:20).

They baptize believers by trine immersion (Matt. 28:19),

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

CONFERENCE

AFTERTHOUGHTS

The Conference of the Dunkard Brethren of 1928 marks a bit of history in the religious world and especially of the people who familiarly and theologically wish to be known as the Brethren.

The origin of this people as a distinct class dates from their designation of them by the Master himself when he said, "Be not ye called Rabbi, for one is your Master even Christ, and all ye are Brethren".

Traces of this people in faith and practice are found from the times of Christ and the Apostles down to the present time. There never has been a time from their day to this, that there has not been a people somewhere who, in faith and practice, under one name or another were essentially identical with the people now known as Dunkard Brethren. The term Dunkard being the Anglicised or Americanized form of the German

"tunker" or "dunker", terms by which they were distinguished in Germany before emigrating to America. Dunkard, therefore is a term used only to distinguish them from other peoples who call themselves Brethren.

This people as a distinct class in modern times dates from their rise in Germany in 1708 and may be styled the final reform of the reformation started by Luther, which culminated in the pietistic movement from which the Brethren sprung.

These people emigrated to America in 1719-1729, barely leaving a remnant in Germany. Up to this time, and for many years,* they referred to themselves as Brethren and were known by this name generally until other peoples arose calling themselves Brethren, whence it became necessary to use a distinguishing term in their title, hence German Baptist Brethren was the form of title or name, and this was the name until 1908, when at Des Moines, Iowa, Conference

adopted the name Church of the Brethren, to distinguish the Conservatives from two other classes of these people who for reasons satisfactory to themselves had formed separate organizations known as Old Order Brethren, and Progressive Brethren. These divisions still exist as separate bodies and claim to be a part of the originalunker or dunker Brethren, as they were known in Germany, and as changed to dunkard Brethren in America.

After all the Old Orders and Progressives set up as separate bodies all went well with the Conservatives until modern times when an overwhelming tide of worldliness swept over and into the church to such an extent that the loyal and faithful becoming alarmed set about to reform the church. Petition after petition, protest after protest were made to Conference from year to year, but all to no avail. Seeing all their efforts were fruitless, and having lost all hope of ever being able to rid the church of the many evils as they conceived them to be in the church, the loyal and faithful saw no other course to pursue than to "come out from among them and be separate" and set up as an independent body free from the

evils they could not conscientiously tolerate and fellowship in the church.

This sentiment continued to develop until finally on June 24, 1926, at Greentown, Indiana, an organization was effected, which resulted in what is now known as the Dunkard Brethren Church.

From that time onward churches have been organized in various parts of the brotherhood wherever a few loyal members decided to identify themselves with the "movement" as it now came to be called. Little, if any, proselyting has been done but still churches are being organized.

At their Conference at Goshen, Indiana, June 1-3, 1927, an effort was made to turn over all business and interests of the Bible Monitor Publishing Company to the Dunkard Brethren Church, but because of some legal technicalities this could not be done until at their late Conference, June the 5th, 1928, when the stockholders by vote decided to "dissolve the Bible Monitor Publishing Company" and the Conference decided to "assume and take charge of all the business and interests of the Bible Monitor Publishing Company". The Bible Monitor, a religious journal which had its birth

October 1, 1922, is now the adopted church organ through which the church will continue to present its doctrine to the people generally as the one faith of the Gospel.

The Conference of June, 1927, elected a Board of Trustees, a Board of Evangelism and Organization, and a Board of Publication. These Boards will function in their various capacities from now on. The Trustees will receive donations, bequests, annuities, etc., to purchase a printing outfit, to care for dependents, to foster missions, etc., as means for these purposes are supplied.

The Board of Evangelism will receive donations to assist isolated members and weak churches financially, in the way of preaching and organizing where such help is needed.

The Board of Publication will take care of all publishing interests of the church and receive donations for that purpose.

All funds for these Boards should be sent to the Secretary of the Board you desire to help, for convenience in keeping proper records and receiving proper credits. It may be well to say these Boards are now organized and ready to receive donations for the work they are expected to do.

Now remember, these Boards

can only function as we make it possible for them to do, and the work will prosper only as the Board can function.

BEING ALONE.

As we grow older and think more of what we do, it seems to us that we learn better what we are and to what extent we have succeeded or failed in the main purposes of our lives. And it is when we are alone that we think most. Our true selves are revealed then as at no other time. As we think in our hearts so we are. And it is good to be alone at times so as to take stock of ourselves.

Jesus instructed us to pray to our Father in secret. And when we follow these instructions and are alone with God we do not pray to be heard of men. We realize then as we could not realize when others are round about us, that all pretense is vain, for our lives, the very secrets of our hearts, are open before him with whom we have to do. Then we become earnest, we pray as we could not at any other time. And there is the promise of the blessing.

Isn't it something like this when we commune with ourselves in the night watches or at any other time when we are

alone? We know then as at no other time what is in our hearts, what we really are in the sight of our Maker; unless we deceive ourselves as it seems people sometimes do. But that will not happen if we are honest and earnest. So many times David refers to communing with God, and a favorite time with him for this seems to have been in the night watches. How often he must have meditated upon the Lord in the day and night! His delight was in the law of the Lord.

Yet it is plain to be seen that most persons are not that way. It is as we read not long ago: "I have come to believe that the modern American's greatest dread, greater even than the dread of sickness or of death, is the dread of being alone. But although I no longer have it, I am able to understand it. * * * Just when and how the change came I have no idea. * * * With me it has been as gradual as the accentuation of the streaks across my forehead, or the somewhat premature blanching of the hair around my ears. I only know that it has come and that I am glad of it. I can be—and sometimes am—alone indefinitely for weeks—for months—without feeling that life is passing me by. I may not, on the one

hand, have periods of great gayety, but on the other there is a placid kind of satisfaction, more or less continuous, in realizing that one's resources are a greater comfort than one's limitations are a distress."

So few, comparatively, in these days have any resources within themselves for pleasure or progress. Nothing is more boring than to have to remain at home, not have some place to go. Which is not for the best. There are within us capacities for enjoyment very much higher than anything the world outside of us can furnish. All might have these higher and more enduring pleasures, but they will not. It is as another writer said:

"For these people existence on the lower, animal levels is perfectly satisfactory. Given good food, drink, the company of their fellows, * * * and plenty of noisy distractions from without, they are happy. They enjoy bodily, but hate mental exercise. They cannot bear to be alone or to think. Contemporary urban life, with its jazz bands, its negroid dancing, its movies, theaters, newspapers and the like, is for them ideal. They live out their lives without once being solitary, without once making a serious mental

effort (for the work which most of these people do is mainly mechanical and requires little or no thought), without once being out of sight or sound of some ready-made distraction. The notion that one can derive pleasure from arduous intellectual occupations is to such people absurd."

And this feeling, this dread of being alone, is not confined to those who make no profession of religion. In this respect there is little difference between the man who makes no profession of religion and the average church member. They must get away from home, away from themselves, in order to have what they call a good time. They do not like to look within and ask themselves whence they came, why they are here, and whither they are going when life's fitful fever is past. They do not know, and have no desire to learn, the blessedness of contentment.

Thus it is that so few know themselves or like to face themselves when none but God is near. But such as we are when alone, such we are in reality. There are within us capacities for enjoyment which we hardly know we have, and which we have made no real effort to develop. It was not in the storm or the fire that

Elijah heard the voice of the Lord.

Are you afraid to be alone? Or is it impossible for you to be happy unless surrounded by noisy distractions? If so, there is something wrong. It was not intended that you should be thus. Real progress in anything worth while demands concentrated, persistent effort. It is because these inner and better pleasures are comparatively unknown that they are so lightly esteemed.

If there is to be any turning to the better way, those who know the way must lead. If we who have the great promises seek mainly for the low and animal pleasures, what can we expect of others who do not have to look forward to those rewards which we have? If we do not have the habit of meeting God alone, we should acquire it without loss of time. For there is nothing else quite so good as the pleasure which the child of God may have in close communion with his heavenly Father.

LOVE.

J. G. Mock.

Love is the keynote to Christianity. The Bible is the embodiment of love from the first word in Genesis to

the last word in Revelations. Christ on the cross is the perfecting of love for all time. God's love is unfathomable. God is love. (1 Jon. 4:7.) Oh, the depth of the love of God, the Father, that he would send his only son into the world to die for sinful man. And, oh, the love of Christ to leave the shining courts of heaven and the association of his Father and the holy angles to come down on the rugged earth as the babe in the manger. And go up and down through this unfriendly world to suffer the persecutions of sinful man and at last to be crucified for sinful man. Can we imagine the degree of love that Christ had for us? I know not. When Christ said love your enemies, CAN WE DO IT? Christ can, can't we? Christ said, love one another. Can we do it? 1 John 4: 20-21 says: "If a man say I love God and hateth his brother he is a liar, for he that loveth not his brother whom he has seen, how can he love God, whom he has not seen?"

He who loveth God loveth his brother also. Are we guilty? John 14:21: "He that hath my commandments and keepeth them he it is that loveth me". Do we keep them? If so, then the Father and Son will both love us and will manifest themselves to

us. Does God manifest himself to us? By this may we know that we are the children of God. If we love God (obey his commandments) if we love the brethren and our enemies. May we have that perfect love that we can love all.

Martinsburg, Pa.

THE HOLY SPIRIT.

D. W. Hostetler

I. The Divinity of the Holy Spirit.

In John 14:16-17 we read, "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but you know him, for he dwelleth with you, and shall be in you."

Here it is seen that the Father through the Son, sent the Holy Spirit after the Son had ascended to the Father. Note also the term, "another Comforter", Jesus means that he would pray the Father to send a Comforter to take his place in the work of redemption. It is evident that nothing less than the divine

Holy Spirit could possibly do this.

In Acts 2:1-3 we read, "On the day of Pentecost the Holy Spirit came suddenly as a rushing mighty wind and there appeared unto them cloven tongues like as of fire and sat upon each of them. And they were all filled with the Holy Spirit". Thus we see they were filled with the spirit and power from on high, proving that the Spirit is a divine power, doing such work and giving the apostles such power to enable them to proclaim the infinite wisdom and knowledge of the divine Father.

In Acts 8:29 we read that the Spirit spake to Philip, "Go join thy self to this chariot". In this case the Spirit spoke in language adapted to their understanding. This proves that the Spirit is a distinct person speaking in human language showing that he possesses wisdom and knowledge which we must attribute to him, the same as we do to any other intelligent being that speaks to man. This brings us up to the greatness and power that proves his divinity.

We find that the Holy Spirit is connected with the Father and Son in the formula of baptism. From the scriptures it is seen that they are

equal in divinity for we are baptized into each of the three persons, showing the divine relation they sustain to the Christian. Genesis 1:2 and Job 33:4 are authority that the Holy Spirit was with the Father in creation.

In Acts 5:3, Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" In verse four, Peter says, "Thou hast not lied unto man but unto God". Here the title "God" is applied to the Holy Ghost. In 2 Cor. 3:17 the title "Lord" is applied to the Holy Spirit. The scriptures speak of Him as the Spirit of Truth and the Spirit of Grace, all of which point to Him as a divine power.

Another point that proves His divinity is His omnipresence. He broods over God's children everywhere. He could be present with the church at Jerusalem and direct Philip to the eunuch at the same time. So he can be all over the universe at the same time.

(Continued on page 19.)

SELFISHNESS, WHAT AND WHO IS IT?

By Harvey E. Miller

Just at this time there is being held an evangelistic

campaign in this city by some 68 or more of the Protestant churches all under one great effort backed by a great variation of beliefs, and even some that make no profession whatever. And the Brethren church here took up and discussed the matter pro and con whether we should close our Sunday evening meetings and support the move, and we were made glad that it was voted to keep our door open where we can meet and pray for those that are determined to mingle that they may not be drawn under with the tide of modernism, and the big things of the day.

Now to the question. Some say we are selfish, and should join in where they think we can do more good and greater work for the Master. Some also have signed up to sing in the choir, act as ushers, and do personal work, etc. Now, brethren and sisters, let us study this prayerfully, carefully and in a common sense way, weighing each thought in the scales of God's word and in justice. First, one says it is a great opportunity to get training in singing (free instruction under a great song leader, of course), hence we are going for training under the guise of worship, and it is very selfish to go just for one's own improvement. We

are made to wonder if it does not almost come under the same heading as shop lifting, sneaking a little training? Again there are many in the choir that do not belong to any church, and can be there for no other reason than selfish entertainment, etc.; therefore are we not yoking up with unbelievers? (2 Cor. 6-14.)

Another says: "I do not approve of all they do, but feel I have a duty there, to try and get some of the converts to bring to our church and help save souls." This looks rather selfish to me. Again, they want to gather part of the honor of the meeting and make a showing for self. Here is the point: it is either a Christian meeting, or it is just a professed one, either right or wrong. Now, if they are right and have salvation in their organization and church federation, then why not back up church federation and go sit in comfortable seats in comfortable buildings, and listen to classical music, and pipe organs, which tickle the ears that are itching for modernism?

Then we can close up the little uncomfortable churches. Say, don't you think we have all to lose and nothing to gain spiritually? For just the instant we join them, we lose

the authority and right to offer the convert a separate and peculiar church, for we have put our O. K. on their way and teaching by supporting it and being yoked with it. We can not be a separate people. And we have heard some claim that the Church of the Brethren has received wonderful results in the past by such mixing with other beliefs, in a campaign, especially in numbers. We are made to wonder if that is not just where we lost our spiritual strength by getting in those of unsound doctrines and giving up our singleness of the gospel? I can cite you to an instance when one of our congregations closed and took part in such an activity and lost at least about 40 per cent to another denomination, and the other 50 per cent that remain cannot be recognized from any other modern church either in their worship or out, and pay very little attention to Conference decisions, and have become a law unto themselves, and cannot be recognized as a part of the mother church. If we could get together in the study of God's word and prayer, living out His teachings daily, we would win souls to Christ, maybe not so many in numbers, but what we got would be Christians

and not proselytes.

My prayer is that the Monitor or Dunkard Brethren Church steer straight for the goal of the prize of the high calling which is in Christ Jesus keeping their life lines ready to throw out to sinking men and women. But, as Paul said, do not leave the ship, lest all perish; we need every one on board, and if we expect to bring our ship safe to shore we cannot leave our boat and go to help others that have gone off into the rapids of worldliness, for if we do we will all perish together. Let us all work together with the life lines and keeping the ship clean of all superfluity of worldliness and filthiness, taking care of such that should be saved, for it will be impossible to sink the ship with Christians if we keep it cleaned of modernism. Whosoever will may come, and yet few choose the narrow way. Hold fast, lest we lose our crowns.

222 So. 31st St.,
Tacoma, Wash.

"GRACE AND FAITH."

B. F. Masterson.

"For by grace are ye saved through faith and that not of yourselves, it is the gift of God." (Eph. 2:8.) Grace is one of the big words of the

Bible. Its meaning is inexpressible, the dictionary defines it simply by saying it means favor, and that the grace of God is divine favor. But those who are enlightened and have tasted of the heavenly gift, look at it in wonder, admiration and amazement, as the stream of love flowing out from under the throne of God. It is the crown of the divine attributes. It is the nature of God for he is good, one comes nearer to being able to feel it then to express it, in the forgiveness of our sins, in the hearing and answering of our prayers and in the satisfying of the spiritual wants. The grace of God that bringeth salvation which hath appeared for all men, may be explained under three headings, the word, the blood that ratifies the word, and the Holy Spirit, the life of the word.

The word is God and is revealed in Jesus the Christ. He being the express image of the Father. He said to Philip "he that hath seen me hath seen the Father". The infinite came down to the human on his poor level, living, conversing, eating and drinking with the people. The "word" Logos, Phillip Schaff says: "There is an inherent propriety of the usage in the Greek where Logos is mascu-

line, and has the double meaning of thought and speech."

Therefore in the life of Christ we have the expression of God's thoughts: "For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak. (Jno. 12:49.)

God being a person does not only think but he has ideas as to how to save the sinner. Christ gives form and shape to his Father's ideas: "The Father hath not left me alone, for I do always those things that please him". God has a will, Christ executes his Father's will, "For I came down from heaven not to do mine own will, but the will of him that sent me. (Jno. 6:38.) I have glorified thee on the earth; I have finished the work which thou gavest me to do (Jon. 17:4.)" God is invisible, but he "who is the image of the invisible God", is the revealer of Him which was from the beginning. Thus has God sent his son down from heaven on our own poor level, that we may acquire a knowledge of God and his salvation. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world. (Titus 2: 12.)

This revelation through

Christ to men is called the New Testament. As the Old Testament was dedicated with the blood of animals (Heb. 9: 19 to 22) which was a pattern for the dedication and ratification of the New Testament. When Jesus had made known to the people by precept and example the will of his Father. He took the cup and filled it with wine, representing his blood (which he afterwards shed on the cross) saying, drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins (Mat. 26: 28) which is the purchasing medicine for our redemption from the thralldom of sin. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue and people and nation (Rev. 5: 9). Also through the application of the same by faith will purge the consciences from dead works to serve the living God. (Heb. 9: 41.)

The Holy Spirit is the creating agency which has formed the body of Christ to make the revelation of the word possible. "The Holy Ghost shall come upon thee * * * therefore also that holy thing which shall be born of thee shall be called the son of God. (Luke 1:35.) The Holy Spirit reproves men and women of

sin and woes and strives with them, that he may persuade them to open their hearts that he might deposit that vital principle, "The incorruptible seed by the word of God which liveth and abideth forever". (1 Peter 1:23.) That it might bring forth a new creature, to the glory of God.

The Holy Spirit will nourish the new born with the sincere milk of the word. He is his teacher, his guide and his comforter. (Jno. 14.) Through the spirit the child of God has free intercourse with the Father. (Eph. 2: 18.) Even teaches him to pray. "Likewise the spirit also helpeth our infirmities for he maketh intercessions for us with groanings which cannot be uttered. (Rom. 8: 26.) Because we are sons and daughters we have received the spirit of adoption, so we can look our Father square in the face and say abba living Father. (Rom. 8:15.) Space forbids to write of the spirit enlightening of the mind, sanctifying the nature, the endowment of christian graces, He will glorify Christ in God's children and take of His and show it unto them who were once sinners and made themselves unworthy recipients of these favors. Surely this is the grace of

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God. "For by grace are ye saved".

This is the condition of salvation on the divine side, and "by faith we have access into this grace (Rom. 5: 2) hence the condition of salvation on the sinner's side is faith. When Jesus said to the woman whom he healed, thy faith hath made thee whole. If she could have expressed her feelings she would have said, Master, thy grace hath saved me. "For by grace are ye saved through faith and that not of yourselves it is the gift of God."

Faith has three essential elements, knowledge, cred-

ence and trust, knowledge is essential because it is impossible to exercise faith in a thing that he knows nothing of, he must have something to base his faith on "so then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) "How be it many of them which heard the word believed." (Acts 4: 4.)

It is a mistake on the part of a minister to tell a seeker, only believe, and not teach him the word of God's grace to rest his faith on.

Paul did not leave the piler in the dark when he asked sir, what must I do to be saved? The answer was, "believe on the Lord Jesus Christ, and they spake unto him the **word of the Lord**". Genuine faith is the product of a cause, namely the word of God.

It is not enough to have knowledgge of the word. God demands credence in his message. He has given us reasoning faculties to weigh and decide according to the truth contained in a declaration.

Therefore the evidence of the authenticity of the word is so conclusive that there can be no reasonable excuse to reject it, "he that believeth not God hath made him a liar; because he believeth not the record that God gave of his

son.” (1 Jno. 5: 10.) The two above named elements not sufficient in themselves to salvation. Devils believe that Jesus is the son of God and they tremble. There are many people who are well informed on the Bible and credit its authenticity and are not saved, because they lack the most essential element, **TRUSTING IN THE WORD OF HIS GRACE**, making an unconditional surrender to God and trusting in his promises to illustrate. God’s grace is the great power house, the sinner is the motor, it stands motionless until it is connected with the wire **FAITH** and then it begins to hum in the master’s services. “But wilt thou know O, vain man, that faith without works is dead.” (James 2: 20.)

The definition of faith by Paul was not clear to me, when he said, “faith is the substance of things hoped for, the evidence of things not seen”. Until I heard this illustration, “I owe a note in bank, it will be due a week from now, and I was notified that it will not be renewed, it must be paid. I have not got the money. I am worried because my reputation is at stake. I related my predicament to a well to do brother. He said, come to my home on the day the note is

due and I will let you have the money. What was it that made me so happy? Was it the money? No, I did not have it. My **FAITH** in the man’s promise was the substance of the money hoped for, the evidence of the money not seen. You can notice in this transaction the three elements as well as in the following scripture. “In whom ye also **TRUSTED**. After that ye **HEARD** the word of truth, the gospel of your salvation. In whom also after that ye **BELIEVED**, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” (Eph. 1: 13-14.)

Faith is a principle, it comes from the heart, and it is active, because the word of God works effectually in them that believe. (Thes. 2: 13.) Action developes the principle. “For therein is the righteousness of God revealed from faith to faith.” (Rom. 1:17.) From one degree of faith to a higher. When faith finds expression in obedience then it justifies and not before. “For by grace are ye saved through faith, and that not of yourselves, it is the gift of God.”

1250 E. 3rd St.,
Long Beach.

CHRIST, THE DOOR.

G. W. Reitz.

• “Verily, verily, I say unto you. He that entereth not by the door into the sheepfold but climbeth up some other way the same is a thief and a robber, but he that entereth in by the door is the shepherd of the sheep. To him the porter openeth and the sheep hear his voice; and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them. But they understood not what things they were which he spoke unto them. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers. But the sheep did not hear them. I am the door, by me if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it

more abundantly.” (John 10: 1-10.)

If we take the whole passage down to the end of the sixteenth verse as containing one parable and its explanation, the parable seems to divide itself into two parts, in the first of which our Lord likens himself to the door of the sheepfold, in the second, to the shepherd. We will here consider the first part only. The sheepfold in that age and country was very different from ours. It was enclosed within high walls, and was entered by a door. This door was kept by a porter who would of course open it to none but those who had a right to go in. If a thief therefore came, he would not try to enter by the door, but would climb up by the wall in some other place; and whoever did so, would be proved thereby to be a thief and a robber; for if he were the shepherd, the porter would readily open to him, and he would go in by the door. It is not difficult to see that by the sheepfold is meant the Church of Christ, within which his sheep or people are as it were, kept and fed. And it is equally plain that the shepherd of the sheep means the true minister of the gospel. In the latter part of the parable we shall see that Jesus himself is the

good shepherd. But here, when he says, "He that entereth in by the door is the shepherd of the sheep", he is probably speaking of an under shepherd, a minister; for there would seem to be some confusion in his speaking of himself in the same sentence both under the figure of a door and under that of the shepherd who goes in by the door and there is no confusion in the teaching of our Lord. In explaining the parable he tells us plainly what is meant by the door. "Verily, verily, I say unto you I am the door of the sheep". He himself is the door of the sheepfold, and by him every true shepherd goes in. But the Jewish teachers did not go in by him. When once he had come and proclaimed himself as the Son of God, the promised Messiah, they ought to have believed in him and received him and taught the people to do the same. Then they would have been true ministers of God, going in by the door to tend the flock. Instead of this, they rejected and opposed him. Thus they proved themselves to be no shepherds, but thieves and robbers. For every true shepherd went in by the door, Christ Jesus, but they climbed another way. This applies to ministers of the gospel now. If any one

does not go in to the flock by Christ as the door, he is no true shepherd. He may bear the name and fill the office outwardly as even the scribes sat in Moses seat; but unless he has received Christ himself by faith, and become partaker of his spirit, and unless he preaches Christ as the way, the truth and the life, he is no real minister of his. He does indeed appear in the sheepfold, and profess to feed the sheep; but he has not come in by the door, he has climbed up some other way. What is he then? A thief and robber. If he preach any other doctrine than that of Christ crucified, he is but stealing the hearts of the people, robbing them of the truth, misleading and deceiving them. And if he has undertaken the ministry and still carries it on, not from faith in Christ, and a desire to spread his kingdom and win souls to him, but from some selfish or worldly motive, then also he is not a true shepherd; for he has gone without being sent, he has taken an office to which he was not called, he has not entered by the door, he has no right to be where he is. "If any man have not the spirit of Christ", says the apostle, he is none of his. And if any one who is outwardly Christ's minister be destitute of the

spirit, surely, he too, is really no minister of his. "All that ever came before me". Said our Lord, "are thieves and robbers; but the sheep did not hear them". Probably he still meant to allude to the Jewish teachers just before his coming and the very time of it; for he could not be speaking of the ancient prophets. Now it is expressly said that the people were astonished at the teaching of our Lord, "for he taught as one having authority, and not as the scribes", showing that the Jewish teachers, not being true teachers, had no weight with the people. They were thieves and robbers, not shepherds and the sheep did not hear them or follow them. There was nothing in their teaching to touch the conscience or to meet the wants of the soul, for they did not speak from God, whether our Lord in this first part of the parable alludes to himself at all as being the chief shepherd or whether as before supposed he here speaks of himself under the figure of the door only, and means by the shepherd a common minister it is clear that he describes what will be the effect of every true minister's work. All who go into the sheepfold by the door, and simply and faithfully preach Jesus Christ, will find that the sheep hear them.

The faithful ministry of the word will never be in vain. There will, indeed, be many failures and disappointments; yet some at least of those who hear will hear to the saving of their souls, and will be brought into the true spiritual fold of Christ. There is attractive power in preaching great gifts will often draw a crowd to hear whatever the substance of the preaching may be; but that which will win hearts is the simple preaching of Christ. God's word does not return to him void. The parable beautifully shows the close and loving union between a true minister of the gospel and those to whom he ministers. Going in and out among them in his Master's name, he is gladly welcomed by them. To him the porter openeth. Some think there is a special meaning in these words, and that they signify the entrance which the Holy Spirit gives the minister of Christ into the hearts of the people. I am rather disposed to take the words as showing more clearly and forcibly that the true minister enters the sheepfold, the door, Jesus Christ, and that when he so enters there is none to hinder him or dispute his right. There was a porter to the ancient sheepfold;

but it does not necessarily follow that in the spiritual meaning there should be any person answering to him, for not every part of a parable has its counterpart. But even when taken in this general way the words express a free and continued intercourse between the minister and his flock. As the shepherd went in-and out at the door, and the porter always opened to him, so the faithful pastor, ministering the gospel to his flock and doing all things in the name and in the power of his Lord, finds a welcome with all who are truly sheep of Christ. He knows them one by one, and tenderly cares for each. He leads them into the green pasture of the word of God, and feeds them, and tends them, and watches over them. They are not afraid to follow him, for they know him to be faithful and true. He will not teach them false doctrine, or lead them astray. They can trust him well, for they know that he calls them to follow him only as he follows Christ. The shepherd goes before and the sheep follow. "And when he putteth forth his own sheep, he goeth before them and the sheep follow him; for they know his voice". The shepherd leads the sheep out to the pasture and himself shows them the way, while

they follow at his call. In like manner the faithful minister not only points out to his people the way, but leads them in it, himself walking before them and showing them a bright example. Let ministers be careful to teach as well by their life as by their words. It is sad when these do not agree. But it is happy indeed when the preacher is himself an example of the truths he preaches, and goes before his flock in the way in which he is continually exhorting them to walk. But the door of the sheepfold was for the sheep as well as for the shepherd. There was but that one entrance. So Christ is the door both for ministers and for people. None are truly sheep of Christ's flock but such as enter by him. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasure". Though Christians will follow, and that rightly a faithful pastor, yet he is not their hope, their strength or their way, Christ himself is all this, and Christ alone. They are not only to enter by him at first and thus become sheep of the fold, but ever after they are to go in and out by him, and through him to be preserved from danger, and receive food for their souls, and grow in grace.

Their life is to be in Christ. By him they are to approach the Father; in his name they are to pray on his merits and meditation to rely. He came that they might have life, and have it abundantly. He is their life; for one figure can by no means express all that Christ is to his people. He is their door, but he is their life too, and a thousand things besides, for he is in fact their all. Let us make sure that Christ is the door to us. Let us try no other way, but enter by him alone. Then let us go in and out by him enjoying through him all the safety and happiness of the sheep of his fold. Let the sheep beware of following a stranger, lest he should prove a thief and a robber. Let them be attracted by no outward show, and misled by no strange doctrine; but let them cleave to the simple truth as it is in Jesus, and bring all preaching to that test. And let all who minister in holy things look to it that they prove themselves true shepherds of the flock by entering in at the door, Jesus Christ. Let them not preach themselves, but Christ Jesus the Lord. Let them, both in their souls and in their ministry know nothing as a ground of hope, save Jesus Christ, and him crucified. Let them be

simple, faithful, diligent pastors. Let them point all to the Lord Jesus; behold the Lamb of God which taketh away the sin of the world, and strive to build up believers in him. Then their work will not be in vain. Them that honor me I will honor. Though their work may be small, and their sphere narrow. Yet they shall have souls for their hire, and in the great day there will not be wanting some who will be their crown of rejoicing.

Brookville, Ohio.

RICH MAN AND LAZARUS.

Emanuel G. Koonce

In Luke 15:19-31: Jesus tells the Pharisees about the rich man and Lazarus. The rich man was a Jew, because he called Abraham father. Jesus gave the Pharisees to understand that because they were Abraham's children did not make them children of God. Or if they live good enough lives so that God would bless them with riches or plenty in this world, they might still miss heaven only for neglecting to do good when the opportunity was presented. The moral man may not miss Heaven on account of what he has done, but on

account of not having done anything for the Savior's cause. The rich man fared sumptuously every day. No doubt had servants and had them do for him. We have no account that the rich man was not a good man or was not counted a bad man, at least. Possibly was as good or better than the Pharisees that Jesus was talking to. We may be living good Christian lives as other people look at our lives, and still miss Heaven on account of not having done good to those around us. When some one asked us to go with him a mile, we may not have gone two as Jesus says. Jesus teaches that we should be, and do better than the world would do. If the rich man had servants Lazarus may have been a faithful servant of his one day. Or he may have been a Jew that the rich man had taken advantage of, and had not returned his possessions when the rest year came. Some of us do not seem to see opportunity when the Lord sends them to us. The poor in our community are sent to us for the same purpose that Lazarus was put to the rich man's gate. When the rich man would not do him good, the dogs, which are the most hated animals in Palistine, eased his sores by doing what

they could. We cannot expect to go to Heaven because our parents belonged to the Church of the Brethren before the Church drifted in to worldliness like it is today. It is our duty as much as theirs to do our part in trying to leave a church that practices the ordinances as taught in the Bible. Some people are afraid that the Dunkard Brethren Church will also drift into worldliness, the same as other churches did. Even if it does, we should do our part to try to let a church that is trying to keep the ordinances as taught and practiced by the Dunkards for over two hundred years.

EMANUEL G. KOONES,
Clearville, Pa.,
R. R. 2.

(Continued from page 7.)

II. The Personality of the Spirit.

In Matt. 28:19 the expression "into the name of the Father" expresses the idea of a personality. The same thing is true of the Son. If it is true that the expression "and of the Father" expresses the personality of the Father, and "and of the Son" expresses the personality of the Son. It is unmistakable that "and of the Holy Spirit" expresses

the personality of the Holy Spirit.

In Romans 8:26, Paul speaks of the Spirit helping our infirmities and the Holy Spirit teaching us how and what to pray for. Verse 27: "He that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God". In the second chapter of I Cor., Verse 10, we find that the Holy Spirit reveals and searcheth the deep things of God. In Romans 8:16 we find that the Holy Spirit bears witness that we are children of God.

In John 14 we are told that Jesus prayed to the Father to send another comforter, nothing short of a personality could possibly take the place of Jesus in the work of salvation.

From the above texts we deduce the following:

(1) That the Holy Spirit is on an equality with the Father and Son in the work of redemption.

(2) That the phrase "another Comforter" expresses the thought that the Holy Spirit is to take the place of Jesus Christ in the work of salvation.

(3) That he had a mind.

(4) That the Holy Spirit wills.

(5) That he searches.

(6) That he possesses knowledge.

(7) That he reveals.

(8) That he judges what is good (Acts 15:28).

(9) That he forbade the apostles' doing some things (Acts 16:6).

(10) And that he makes overseers (Acts 20:28).

Now, that the Holy Spirit possesses all these attributes is conclusive enough evidence to prove his personality and to teach that the Holy Spirit is merely a mere influence for good is but denying one of the chief corner stones of the whole system of redemption.

III. The Gift of the Holy Spirit.

The Holy Spirit, on the Day of Pentecost, was a gift. The same is true today. The world cannot receive him because it knows Him not and has not seen him. (John 14:16-17).

The Holy Spirit is given to those who repent and are baptized for the remission of sins, and by the laying on of hands and prayer. (Acts 2:38; Hebrews 6:2; Acts 8:14-17 and Acts 19:6).

I consider the subject of spiritual existence of the greatest importance, for it is the final destiny of man, as well as the sum of his being in the

present world. This makes him more than the rest of creation. Zach. 12:1 "Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him". The point in this text is that the Lord formeth the spirit of man. This means that man is not only flesh and blood, but that he has a spiritual being as well. I Cor. 2:11 "For what man knoweth the things of a man save the spirit of man which is in him?" Knowledge belongs to the spirit or soul of man. The things of man can be comprehended by the spirit of man, because this is within the scope of his capacity. Consequently the natural man cannot comprehend things beyond the scope of his capacity.

Hence, there must be a crucifying of the carnal man, a cleansing of the soul, and a sanctifying of the spirit of man in order that he may be able to think beyond the scope of his natural ability, think and comprehend the things of God.

I Cor. 2:9: "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Here Paul is speaking

of the Old Testament dispensation, but note what he says in verse 10: "But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God". So the spirit of the natural man cannot search out the deep things of God, but when the love of God is within leading him unto all individual and the Holy Spirit is within leading him unto all truth, it is then that the individual can comprehend the rich things of God.

Let us read on in this second chapter of I Cor.: "Even so the things of God knoweth no man, but the spirit of God".

Now we have received not the spirit of the world, but the spirit which is of God, that we may know the things that are freely given to us of God.

"Which things also we speak not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

But the natural man receiveth not the things of the spirit of God for they are foolishness unto him. Neither can he know them because they are spiritually discerned.

John (18:8), speaking of the Comforter, says, "And when he is come, he will re-

prove the world of sin, and of righteousness, and of judgment". This is the work of the Holy Ghost.

He leads believers and in the leading of believers he shows that they who are led by the Spirit are the sons of God.

The Holy Ghost washes, sanctifies and justifies in the name of Jesus Christ. He intercedes for us and helps our infirmities. Paul (1 Cor. 3:16) says, "Know ye not that ye are the temple of God and the spirit of God dwelleth in you". If the Holy Spirit dwells in us, it has full control of our lives; we follow where he leads and he leads us into all truth, never anywhere else.

I wonder, if the Holy Spirit dwells in and leads a mass of church people as they say, is

the Holy Spirit responsible for the failure to keep the Sabbath holy? No, these people are led by a spirit, but not the Holy Spirit. The Holy Spirit would lead to a prayer meeting, not a card party. He will not lead people to shows and places of vice and sin. There are many things the Holy Spirit would not lead us to do, and many other things he would lead us to do.

John 14:23: "If a man love me, he will keep my words and my Father will love him, and we will come unto him and make our abode with him."

Now, if we lock arms with the Holy Spirit and depend upon Him and confide in him. I know he will not lead us astray.

Beaverton, Mich.

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Our Monthly Text

o o o o o o o o o o
o Happy is the man that o
o findeth wisdom, and the o
o man that getteth under- o
o standing. (Prov. 3:13). o
o o o o o o o o o o o

Scripture References

Prov. 3:13-18; 4:10.

Deut. 4:5, 6.

Job 28:13-28.

Psa. 111:10.

Jas. 1:5.

Col. 1:9; 2:3.

1 Cor. 117-2:16.

Psa. 9:12.

Wisdom Defined

Knowledge practically applied to the best ends, or to the true purposes of life; the power or act of judging right-

ly; discernment. Wisdom is a much higher and more comprehensive term than precedence or sagacity, and is a divine as well as human quality. We speak of divine wisdom and of human wisdom; also of human (but not divine) prudence and sagacity; and of the sagacity of a dog. Wisdom is active, prudence passive; wisdom leads one to what is most proper, prudence prevents one from doing what is improper.—Worcester (Condensed).

Gem Thoughts

“To know that which before us lies in daily life is the prime wisdom”—Milton (Paradise Lost).

“He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.”—Epictetus.

“He that never thinks never can be wise.”—Dr. Johnson.

“Man’s chief wisdom consists in being sensible of his follies.”—La Roche Aorecauld.

Daily Readings—July

1. Sun.—Deut. 6:4-6; Philp. 3:4-6; Acts 22:3, 27-29. Psal. 119:33-40.

2. Mon.—Prov. 10:11.

3. Tue.—Prov. 12, 13.

4. Wed.—Prov. 14, 15.

5. Thu.—Prov. 16, 17.

6. Fri.—Prov. 18, 19.

7. Sat.—Prov. 20.

8. Sun.—Acts 7:54-8:3; 22:3, 4, 19, 20; 26:4, 5, 9-11; Gal. 1:13, 14; Psal. 116:12-19.

9. Mon.—Prov. 21, 22.

10. Tue.—Prov. 23, 24.

11. Wed.—Prov. 25, 26.

12. Thu.—Prov. 27, 28.

13. Fri.—Prov. 29, 30.

14. Sat.—Prov. 31.

15. Sun.—Acts 9:1-19; 22:6:16; 1 Cor. 15:8. Psal. 119:41-48.

16. Mon.—Psal. 73, 74.

17. Tue.—Psal. 75-77.

18. Wed.—Psal. 78.

19. Thu.—Psal. 79, 80.

20. Fri.—Psal. 81-83.

21. Sat.—Psal. 84-86.

22. Sun.—Acts 9:19-30; 11:19:30; 12:25; Gal. 1:15-18. Rom. 12:1-8.

23. Mon.—Psal. 87, 88.

24. Tue.—Psal. 89.

25. Wed.—Ecc. 1, 2.

26. Thu.—Ecc. 3, 4.

27. Fri.—Ecc. 5, 6.

28. Sat.—Ecc. 7, 8.

29. Sun.—Acts 13. Psal. 67.

30. Mon.—Ecc. 9, 10.

31. Tue.—Ecc. 11, 12.

The Book of Proverbs is a manual of practical rules of life as Psalms is a manual of daily devotion; the former guiding the actions, the latter the thoughts. It is a book of daily lessons for all ages and states of men and women. “Wisdom” is religion and “folly” is irreligion.—Holman Bible Helps.

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NO. 13.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

CHURCH POLITY AND CON- FERENCE DECISIONS.

The work of two Conferences of the Dunkard Brethren Church is now a matter of history; and now, while we are meditating on the work done, we wish to offer a few thoughts that may be worth while, as they may affect our future Conferences.

Our Church Polity contemplates a time when annual Conference may be quadrennial, and why may it not be? Once our Polity is quite definitely fixed, it would seem we should be able to go on with the work of the church and get along with a general Conference at least biennially if not quadrennially.

True, the renewal of old acquaintances and making of new ones every year is fine, but are they worth the price? May not the expense incurred be well and better spent?

The Jewish sanhedrin consisted of 70 elders, a quorum of which was 36. They resided in a small area of coun-

try and for the most part in one city, Jerusalem. These could easily meet often and on short notice.

Our Polity provides 24 or more elders from the various districts of a large area of country, who shall compose the voting power of Conference and whose expense will be paid by the districts sending them. Others may attend and take part in the discussion at their own expense, or in special cases, serving special purposes, the churches may defray their expenses.

This, with local church councils and district Conferences, preserves the representative nature of our church work, and ought to be all that is needed to unify us in our methods and practices.

Then, too, we should not get the idea that Conference is a place to parade our petty theories and hobbies, which at best can only cause confusion and dissension. This, however, should not prejudice questions of general or vital importance. These should

readily find their way to Conference. But to burden Conference from year to year with trivial matters that are plainly enough covered in our Polity is a needless waste of time and energy.

When matters of vital significance are sent to Conference, it is wisdom to refer them to a committee to study for a year or from one Conference to the next. There may be rare exceptions, but most generally we can afford to wait, and especially while our Polity is passing through its formative period. When it is finally consummated and fixed, such matters will be fully covered and others will rarely arise. Then Conference will only have to do with methods and incidental affairs in the work of the church.

Until this ideal is attained, it is well when vital questions arise upon which we wish Conference to speak, to accompany them with a request that they be placed in the hands of a committee to report later. But here such committee should be limited to one year or from one Conference to another. Much mischief may be wrought in the interval when a committee has an indefinite time in which to report. If a committee can't report on a question in one year's time, they should give it up and let

some one else try it. The report of a competent committee on such questions will rarely fail to meet the approval of Conference and the entire brotherhood.

Another matter of importance is, we should avoid building up a voluminous minute book. This can easily be done if we limit our Polity to doctrine and practice and methods of procedure in carrying them out, and let trivial matters and incidentals be kept in pamphlet form and filed for reference.

In this way our Polity may be used for general distribution at a nominal cost as a means of information and missionary endeavor, and thus get our position as a church before the people generally.

We are glad to introduce to our readers our dear brother, Ord L. Strayer, one of the two of our associate editors appointed by our late Conference. Bro. Strayer comes to you in this issue with a timely message well written and worth reading. You will hear from him occasionally as his busy life may permit him to collect his thoughts and put them in writing. If his articles do you good, it won't "spoil" him to tell him so. We can't spoil real men by showing approval.

UNITY

In union there is strength; in dissension there is weakness. A chain can be no stronger than its weakest link. A machine can be no more free from trouble than its most delicate part. A single match is easily broken, a hundred bound together would test a powerful man.

One of the prime factors of progress is unity. It is absolutely essential to efficiency. The aim of the organization may be ever so high and virtuous, but it can accomplish little if its members do not stand behind it with shoulder to the wheel. Its prospective programs and the reforms and constructive efforts it may contemplate will be nullified by dissension among the constituency.

These truths are axiomatic. They need no corroborative evidence. They are admitted either secretly or openly by every thinking man. From the very nature of things this conclusion is inevitable: Unity must predominate or the organization must perish. A little further direction of our thought might not come amiss.

We must have unity of purpose. We must have the same general aims. Our strength lies not in numbers, but in "One Lord, one faith, one

baptism." If there is unity of spirit and perseverance in the single faith "once delivered unto the saints," the church body will become a desired haven and willing souls will be added to those already holding forth. Incidentally, under these conditions the Lord's treasury will never want for funds.

We must be united in belief. The principles of the Dunkard Brethren faith cannot be strongly established unless the members who subscribe to them do all in their power to live up to them insofar as the power within them lies. We must set aside all divisions. Differences of sectional interpretation or of ancestry can have no place among us if we would be as the apostles were, "of one accord." Let us concentrate our essentials, and having agreed on these, labor toward the full realization of these essential ideals together. Nothing is so impressive to a community as the well ordered church united in purpose, thought and action. Nothing jars the peace of a community so much as the opposite condition.

We must be united in a desire for peace; not the peace of nation with nation, although that is "a consummation devoutly to be wished,"

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but peaceful local church and brotherhood relations. Our need is for a relationship between members which will seek to right differences in the spirit of the meek and lowly Savior. We cannot have that wondrous peace which "passeth all understanding" until we learn to make sacrifices impelled by love for our fellow wanderer along life's pathway.

We need united effort in the unpleasant subject of discipline. We need more of the spirit of forbearance. We must not compromise in the slightest degree. To do so would be fatal, but the harsh unyielding force which we are

sometimes prone to vent as the result of impatient zeal is foreign to the best interests of the church. The man who undertakes to train a colt to work uses the lash only in cases of extreme necessity. To do otherwise would be to spoil his charge. Certainly we can afford to exercise the same wisdom in training men for God. Our Lord did not apply derogatory epithets to the harlot who was brought to Him, accused in the very act, but out of the love He held for sinners said "Go and sin no more." To Judas, the arch traitor, whom He might with justice have upbraided in scathing terms, He said: "That thou doest, do quickly." In His agony on the cross, His last dying thoughts centered on forgiveness for those who tortured Him. We can do no better than to follow the example of the meek and lowly Savior. If the church we love and cherish ever fails it will be from causes within our own body and not from outside influences. A certain writer has expressed the thought, "Lord, deliver me from my friends, from my enemies I will protect myself." We cannot regard each individual brother with suspicion, but internal

dissension is our most insidious and dangerous enemy.

Let us strive toward perfect unity, of faith, purpose, spirituality, desire for peace and fulfilling our obligations to our God. May we work in unison of heart and hand, submerging self and exalting Christ and His church, holding these interests paramount. Let us strive to think alike, to work in perfect accord. If we fall short in this, may we adjust our differences, undiscussed except between ourselves, in the fear of the God who made us. It is with this plea which is uppermost in heart that we make, in fear and trembling, our initial editorial bow.

O. L. S.

NONCONFORMITY

Part I

D. W. Hostetler

In Romans 12:2, Paul speaks of nonconformity to the world and says we should be transformed by the renewing of the mind in order that we may prove the perfect will of God. That is, the will of God is to be proven to be a fact, a living reality. In Acts 1:8, he says the apostles should be able to prove that Christ is what he represented himself to be—the Son of God and the savior

of the world. Now it is true that we cannot prove the perfect will of God and conform to the world, follow her in her ways. That is just what Paul is saying we should not do. We are to be transformed.

It is not right or desirable to narrow this text down to one particular thing. I think that the proper application of this text is anything that the world does that is wrong or is a hindrance to spiritual progress, as Martin Luther in his translation has interpreted this text, "Stellet euch nicht der Welt gleich," which means, "Don't present yourselves to be world-like, but change yourselves."

Then, this text says: "Be not conformed to the world." First, we may say, in civil offices, especially such offices as would require the officer to violate the noncombatant or nonresistant principle. (1 Peter 3: 9-12; 1 Thess. 5: 15-22.) It might be well to restate here the principle of the church in 1789, under article 3: "Further, it has been discussed and unanimously deemed good and evangelical, that all brethren, in all places, should shun all worldly offices, so as not to serve in any of them, provided it is possible to be relieved from them—such as supervisor, assessor,

or also jurymen, etc. Yet it is considered with some difference, such as supervisor or overseer of the poor, perhaps, might be served with least objection, provided there is no suing or something else contrary to the word of the Lord. If a brother should be elected to one of these offices contrary to his will, then only those things he would have to do contrary to the gospel should be rebuked in love and kindness according to the will of the Lord.

This is the first decision passed by Annual Meeting and we find that Article 8 of Section 1 of the Declaration of Principles in perfect harmony with the mind of the brethren in Conference in 1789.

Second in worldliness in games, plays, performances, unions, and other organizations that are manifestly worldly; shows, fairs, and movies, is contrary to the gospel of 1 Thess. 5: 22. I think that should be sufficient, but let me state again that in 1835, the brethren in Conference decided against members attending shows, and in 1859 against fairs. So we see that the Dunkard Brethren are in harmony with the brethren in the fifties.

Third, "Be not conformed to this world in carnal warfare, for the weapons of our

warfare are not carnal, but mighty through God to the pulling down of strongholds." (1 Cor. 10: 4.) Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.) I think we should here read Isaiah 5: 9 aloud. There is a great deal said in these days about world peace, and conference after conference is being held to establish world peace; but it has been said, someone dropped a monkey wrench into the peace works at Geneva. Nations have gone home and are making greater preparations for war. As long as the Prince of Peace is rejected by the nations of the earth, they will not have universal peace. Some day Christ will come again to earth and the beast and false prophet will be cast into the lake of fire and the Devil into the bottomless pit. It is then that we shall enjoy Isaiah's prophecy of 2: 4.

Fourth, the text would say, "Be not conformed to the world by affiliating with oath-bound secret organizations." (John 18: 20.) II Cor. 6: 14-15 says: "Be ye not inequally yoked together with unbelievers; for what fellowship hath

righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Then in verse 17 Paul further says: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

In 1804, Annual Meeting put herself on record as being opposed to members uniting with secret orders. See further Annual Meeting minutes of 1828, 1847, and 1855. These give the position of the church in those days and we find the Dunkard Brethren in perfect harmony with the conception of these scriptures that the old church held.

Fifth: In matters of temperance, our position is in harmony with Paul's teaching in 1 Cor. 9: 25: "And every man that striveth for the mastery is temperant in all things." Temperance is the practice of self control, or moderate use of a good thing, but when it comes to things that are not good or things that are wrong, we must have prohibition. We are living in an extravagant age. People are spending much of their time and money for things that are worse than a waste of

money. The rich can afford it and the poor make themselves poorer by trying to keep up with the rich. One hundred and forty-five years ago the brethren put themselves on record as opposing the distilling of ardent spirits and classed it as an idol and in this decision the distilling of ardent spirits was prohibited by the church. Now it is encouraging to know that the nation has come over on our side of the question, and as we work in the cause of prohibition and in the matter of ardent spirits we need to be very careful along other lines and not be a stumbling block to others. I recall that a few years ago a great many people were very busy helping to rid the town and countryside of the saloon, but were so immodestly dressed that their efforts hindered the cause they sought to aid more than they helped. In our work of temperance, let it be total abstinence from things that are wrong and the moderate use of a good thing.

Sixth: I think the test of nonconformity would apply to the modern use of orchestras and all musical instruments in so-called worship. Musical instruments in the house of the Lord are out of harmony with the true idea of worship and praise. . Paul says, "Be filled

with the Spirit." Again he says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord." It is sometimes said that David used instruments in his worship. True, but stop a moment. Didn't David also practice polygamy and commit adultery? The fact that David did these things does not make them right for us. Note what the prophet Amos says in 6: 5 in reference to David's instruments. . In conversation with an elder some time ago on this subject, he said to me: "You read in Rev. 14: 2 about the harps in heaven. If they use harps in heaven, we have a right to use them here in the church." Very well, let us continue that logic. If a literal interpretation of harps is to be made, a literal interpretation of horses in heaven, mentioned in Rev. 6: 2, must also be made. . Making the same application, horses must be baptized into the church.

Seventh: Nonconformity means to refrain from going to law. It is too plain to be misunderstood, for it says: "Dare any of you having a matter against another go to law before the unjust and not before the saints?" Then he

tells us that the saints should judge the world, and if that is true, they are able to judge the smallest matters. Brother going to law with brother before unbelievers is utterly wrong. Would it not be better for the saints to suffer wrong and be defrauded than to violate the nonresistant principles? For a saint to go into a regular law business is exceedingly inconsistent in the light of the above teaching, and cannot be tolerated. .

—Continued on page 14.

THE BIBLE NARRATIVE OF CREATION VS. THE TEACHING OF EVO- LUTION.

**Did God Create Man, or Was
Man Evolved From the
Monkey?**

By Chas. M. Yearout.

The Bible teaches that "In the beginning, God created the heavens and the earth."

There is also a clear, definite statement of what God made each day during the six days of creation. The last of God's work was to create man.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and

over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in His own image, in the image of God created He him; male and female created He them." (Gen. 1: 26, 27.) The above statement is positive, and is the end of dispute to every one who believes and accepts the word of God as truth.

This beautiful narrative ascribes man's origin to the fount of intelligence, wisdom, understanding and power. The Creator endowed man with intellect and reasoning powers, far above the animals, and put all things under man's supervision. The idea that these powers and intelligence were derived or evolved from the dumb animal is preposterous.

Charles Darwin of England, who was born in 1809 and died in 1882, was the author of ascent of man from the monkey tribes. The transmutation of man from the lower living things as advocated by Darwin was accepted and endorsed by many so-called scientists and highly educated people, and among them were many noted preachers and eminent divines, who cast aside their faith in the inerrant word of God and espoused this unsustained and unproven hypothesis. There is no authentic history in the

world that upholds or teaches the transmutation of living species. Most of the arguments and contentions of evolutionists are based upon prehistoric ages, of which man knows absolutely nothing. The oldest history in the world is the Bible, and that reaches back to the creation, about six thousand years ago, and all datum beyond that is purely imagination. During these six thousand years of human history, there has been no change so far as man and the rest of God's living creation is concerned. Everything has reproduced or brought forth after its own kind, as God declared in the beginning it should, and beyond that there were no living creatures to change from one thing or form into another. It is remarkably strange that man came into existence by accident, and no one found it out till the latter part of the nineteenth century.

A professor of Yale explains the origin of man thus:

"Animal life on this continent developed into no higher than the South American monkeys. The Old World current developed into the anthropoid ape, and then by a colossal accident into man."

What caused this colossal accident? There can be no effect without a cause. As the

accident failed to occur on this continent, climatic conditions must have caused the accidents. The conditions and environments being the same in the Old World, why did not this colossal accident turn all the apes into men? I have always heard it said that nature was impartial. The above statement is a colossal impossibility. There can be no cause to produce such effect, and without a natural cause, there could not possibly be such an effect. There is not one single fact in all nature to support such an assumption. The Rev. E. W. Barnes, Canon of Westminster, in a sermon preached in January, 1927, says: "I was taught it (evolution) as a boy, and I cannot remember a time when I regarded the Genesis narrative of creation as a record of fact. Though some deplore it, the same outlook is becoming not exceptional, but practically universal. Evolution is to me a common metaphor, in the air our young people breathe; it has come to stay in men's minds. * * * ! Practically all students of our universities would think of doubting that the earth goes round the sun as denying man's animal origin. Evolution began as a possible theory. Darwin showed that it was a probable theory. We

now assume it to be a fact, because all the evidence that biologists discover confirms the idea. We must accept the authority of men of science within their own domain. We have seen that the doctrine of biological evolution asserts that all existing species of animals, man included, are derived from punitive forms of life. The doctrine must be accepted because experts who examine all the available evidence are thereby convinced of its truth." This preacher of high sounding titles does not believe nor accept God's word as the truth, but believes and accepts as truth the unsupported by facts statements of men. He says: "We must accept the authority of men of science, because experts who examine all the available evidence are thereby convinced of its truth." All Christians believe and accept God's word as the truth, because Jesus Christ testified that it was truth. Prophets, apostles, and hundreds of thousands of Godly men and women have examined all available authority, and with one united voice proclaim it the truth. We must accept God's word as the truth, because we love Him, and have all trust and confidence in Him. He has verified His

word and proven Himself true all down the ages.

We do not wonder at atheists and skeptics setting aside the word and counsel of God, but we are amazed at men with Reverend prefixed to their names, setting God's word aside as false, and accepting and preaching the unsupported and unproven doctrines and conclusions of men, in direct opposition to teaching of God's word. Many of these so-called scientists do not believe in God at all.

I assert that the doctrine of evolution and transmutation of animals into intelligent man is a theory of men, that has never been established by facts, but based upon a supposition and imagination.

We have a clear case of its guesswork, in the divided decision of noted scientists in the unearthed bones of Java Island. In the month of September, 1891, Dubois, a Dutch physician, discovered a tooth on the island of Java several feet below the surface of the earth; one month later he found the roof of a skull about three feet from where he found the tooth, and in August, 1892, he found a thigh bone forty-five feet further away, and later another tooth." These bones were named "pithecanthropus erectus." The interpretation of

this is: The link that connects man with the lower animals. A year or two after these discoveries the world's famous zoologists met at Seyden, and among other things examined and discussed were the remains of pithecanthropus. Ten of those scientists concluded that they were nothing but the bones of an ape, seven held that they were those of a man, and seven concluded that they were really the missing link connecting man and the ape. So that of twenty-four of the most eminent scientists of Europe, only seven, not one-third, ascribed any importance whatever to this pithecanthropus erectus. But the amusing thing about this celebrated paleontological affair was a later explanation that accounts for the different opinions of those Seyden experts, though rather hard on the experts; it was given by Professor D. C. Cunningham, of Dublin, one of the highest authorities in Great Britain on questions of comparative anatomy. His conclusion was that those different bones do not belong to the same animal at all, some of them being those of a monkey or baboon, the rest human. So that the missing link turns out to be nothing but a few bones of a monkey and fewer of a man found not very far apart on

the island of Java." The finding of these bones stirred up quite an excitement among those scientists, who try to trace their origin to the ape family. The above shows that the work of these scientists is largely guesswork. One thing is sure; they cannot all be right.

(The quotations in these articles are taken from "Collapse of Evolution," by Professor Luther T. Townsend.)

Chowchilla, California.

REPENTANCE.

By J. F. Britton.

Our commentators tell us, that from the time that Malachi closed his Book, there is a period of time over four hundred years, that the voice of God, was not heard through any human agency. "In those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand." Mat. 31: 1-2. Thus we see that Repentance was the first message of John the Baptist, to the multitudes that came to hear him and was made mandatory as a reformation in life.

It is not remarkable, that Jesus in his first message to the world made Repentance

a requisite in the plan of salvation. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, the time is fulfilled, and the kingdom is at hand: repent ye, and believe the gospel." Mar. 1:14-15.

And when the twelve were commissioned to go forth in the administration of the gospel, "They went out, and preached that men should repent." Mar. 6:12. In the 13th chapter of Luke, we read of a case, "of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish.

"Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish." Luke 13: 1-4.

On "the day of Pentecost", when men were crying out, under conviction of sins and saying, "men and brethern, what shall we do? And in response to their earnest cries,

"Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

The above scriptures quoted in this article, show that repentance is the groundwork or fundamental principle or truth, that God hath ordained, upon which penitent sinners may be inducted into the "Church of the living God, the pillar and ground of the truth". 1 Tim. 3: 15. It should be noted that repentance is an essential requisite, that is strongly stressed all through the Bible, in order to restore man to his God.

No wonder Isaiah wrote, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. 55:7. It should be noted, that Isaiah refers to two classes, the wicked and the unrighteous. The wicked are the non-professors and no church members. The unrighteous are those who are in the Church but out of Christ. Hence repentance is applicable and applies to everyone, out of the church, or in the church, who is not in unison and com-

munion with God, and have not made "their calling and election sure; for if ye do these things, ye shall never fall." 2 Pet. 1:10.

Repentance is generally applied to the unconverted, but we see that repentance is the burning and imperative message to the seven Churches of Asia. The message burned with the admonition to repent. "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou are luke warm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3: 15-16.

And we see how the Seven Churches of Asia collapsed in worldliness and impiety, under the leadership of those false teachers that had beguiled them, as Satan did our old mother Eve. See Gen. 3:13. And in like manner, it seems that the "God of this world hath blinded the minds" of the leaders and teachers of the Modern Church, that she has been misguided and led into idolatry and rebellion against the Gospel of Christ. Hence the voice of God is calling through his Word, saying, "wherefore as the Holy Ghost saith, today if ye will hear his voice, harden not your hearts, as in the provocation, in the

day of temptation in the wilderness." Heb. 3: 7-8. Therefore, pyschologically, would it not be wise and logical for those who have a desire to hearken to the call of God, by separating themselves from the modern nominal Church.

The writer well knows and realies what it means to sever those precious ties and relations with the Church of the Brethern that he labored with for over forty years, but the ties and relations that bind him to Christ, are more precious to him. I can now understand and appreciate why Paul wrote, "Now, I rejoice, not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." 2 Cor. 7: 9-10. Hence godly repentance is an indispensable factor in qualifying those who are willing to say, "Lord have thine own way. Thou art the potter, I am the clay. Mould me, and make me, what thou would have me to be."

Vienna, Va.

—Continued from page 8.

NONCONFORMITY

Eighth: The text would say, "Be not conformed to the world in taking of oaths, civil or otherwise," for the scripture says, "Swear not at all" It seems to be quite popular these days for people to use profanity, even among women, but that does not make it right. The scripture does not change to modern fashion. What was sin years ago is sin today, for the Book says: "Sin is a transgression of the law, and all unrighteousness is sin." Swearing is evidently unrighteousness, therefore sin.

Beaverton, Mich.

Waterford, Calif.,

May 15, 1928.

The Waterford congregation dedicated their new church May 6. Brother Garst, our Elder, preached the dedicatorial sermon, using as his text Heb. 10:24-25. This was a very impressive service and I'm sure every one present felt like reconsecrating their lives to better service.

A basket dinner was held in the basement and then in the afternoon Brother Branton gave us a good sermon on "Watchman, what of the night".

In the evening we received another good message in

"Fruit Bearing", by Brother Kennedy.

All of these services were very well attended and a very spiritual interest seemed to prevail in each service.

On May 13 Brother Branton gave us a good message in honor of Mother's Day, and after this service a dear young sister was received into the church by baptism.

We are made to rejoice in so many spirit filled services and to see our little number growing. We surely feel the Lord is with us here and has blessed us so abundantly.

GRACIE ANDREWS,
Sect.

A SURMONETT.

Wm. Wells.

In both the Old and the New Testament we are told of a mysterious and terrible personage.

We should study the scriptures and obey them so that we may stand approved by our God.

When we become a member of the New Testament church we are members of the church of Jesus Christ.

When we disobey the commands of the New Testament, we make them non-essential: To not obey the commands of

the New Testament is a big step to infidelity.

To disregard the commands of the New Testament is to disregard the trinity, God the Father, Christ the Son, the Holy Ghost the Comforter.

The church that does not work and pray for oneness has not the spirit of Christ, Christ's prayer to his Father was that his believers would be one as he and his Father were one.

To obey Christ we escape the terrible personage.

To obey Christ to the end, we may witness the binding of Satan. I would like to see that, would you?

To obey Christ we have the promise of a home that has no end. Everlasting life I would like to have that, would you? If we obey Christ we will escape the three and one-half years reign of the anti-christ, and also the three and one-half years of the reign of the beast, which Satan incarnated into the resurrected anti-christ. I would like to escape that period, would you? Then take Christ at his word.

Quinter, Kans.

THEORY.

J. H. Beer.

Theory, Universal Diction-

ary, by John C. Winston Company. "Signifies, an exposition of the abstract principle of a science or art, considered apart from practice.

Considered or conceived apart from its concrete or material nature". Church leaders of today tell us we are living in a more enlightened age, and so we do not have to be tied down to a set of church rules.

Recently I listened to sermon delivered by a minister who to my mind, made some statements which are in opposition to God's word and plan of salvation as revealed in the scriptures.

God repeatedly calls upon man, to obey His word, and warning them of the results of disobedience. This gentleman, said, "the church for a number of years did the same things over and over in the same way until recently they found out the Bible was a book of theory rather than a book of dictated rules or laws". YOU SEE? Rather a sweeping statement to make without quoting a single passage of scripture to support his theory.

He said while he did not altogether believe in inspiration, he believed it rather than a book of dictated laws. What ever comes to their mind according to their theory

is inspired, and follow and teach that rather than to obey the written word, or to be plain the word is a matter of theory and has no statis, nothing definite.

This leaves it open for them to bring anything into the church they may wish, a saxophone, a piano, or a festival, or a church fair, or anything else desired.

They tell us we are living in a different age, times have changed. God's word has not changed. It is declared to be, "the everlasting gospel". (Rev. 14: 6.) If it changed with every generation, what standard would God have by which He will judge the world in righteousness? (John. 12: 48.) Jesus said, "my doctrine is not mine but his that sent me (John. 7:16), for I have not spoken of myself, but the Father which sent me. He gave me a commandment what I should say and what I should speak."

Was it only theory when Jesus said to Peter, "If I wash them not thou hast no part with me" (John. 13:8), or was it dictative? "Though he were a son yet learned He obedience by the things which He suffered, and being made perfect, He became the author of eternal life to all them **THAT OBEY HIM.**"

Rev. 22:14: "Blessed are

they that do His commandments that they may have right to the tree of life and may enter through the gates into the city", God's plan of salvation is completed, man cannot add to or take from it without interfering with his own salvation. (Rev. 22:18-19.)

If men would try as hard to get men to obey God's word as they do to have them to follow their loose theories it would be much better for them and their followers.

"If any man hath an ear to hear let him hear what the spirit saith unto the churches." (Rev. 2:25-29.)

Denton, Md.

FOR THE SUNDAY SCHOOL

The Works and Words of Jesus By Mark Continued Ruth Drake

We are permitted this quarter to follow Jesus on through His ministry, betrayal and death, through the eyes of Mark. As was mentioned in last quarter's review Mark paints these pictures in a very concise way. He pictures for us Jesus' active, busy ministry and His never-failing obedience.

Through all the lessons Jesus tries to prepare His disciples for His coming suffer-

ing and death. It is human nature to avoid suffering and trouble at all times but Jesus says we must be pruned if we bring forth fruit. If life was always smooth we would not feel our need of Jesus so much. When trouble comes we realize our own weakness and our dependence on a higher power. So through disappointments, sorrows, sickness and misfortunes Jesus tries to prune our lives and put us in a position to bear fruit.

The parables that Jesus spoke not only were lessons for the Jewish people but they bring just as wonderful teachings to us today. "Jesus and the Home" brings a teaching that if the world would receive society would be revolutionized. No more divorces without the scriptural reason would mean that a very small percent of the marriages of the United States would end in the divorce courts over against the very large percentage of the present day. Home with Christ as the head should be the most sacred institution in the world. If our homes were all Christian our nation would be one to be proud of, for one writer has fitly said that a nation is no stronger than its homes. Christian homes mean children brought up in the nurture and admonition of the

Lord, which would further mean churches with the young people in their services rather than at the movies, dance hall and other places of worldly pleasure.

“Where your treasure is there will your heart be also”. If our treasures are being laid up in heaven we will have no trouble with our church finances. God required from Israel one-tenth of their income and one-seventh of their time. Can we give less today?

“The Son of man came not to be ministered unto but to minister and to give His life a ransom for many”. From this we would understand that we are to serve others and not to be served if we wish to follow in Christ’s footsteps; but the old world has badly twisted this idea. The idea of greatness today is to be served and to be truly great we must be like the young ruler, have much of this world’s goods. The pity of it all is that like him the masses are worshiping the idol “Riches”. Might our eyes be opened to the fact that true greatness consists in willing obedience and whole hearted service to the king of kings.

Lessons seven, eight and nine pictures Jesus’ last triumphal entry into Jerusalem and His teaching in the temple while there. How quickly He

cleansed the temple of unclean things and made it a fit place for Him to teach in. If Jesus could enter the churches of the world today what would He do? By His triumphal entry Jesus proclaimed to the Jews that He was their king but as He came unto His own and His own received Him not they are still looking for their Messiah. Nineteen centuries have passed away since the events of this lesson took place and though the Jews are scattered far and wide they are still expecting their king to come. Jesus was born king of the Jews but the time of His reign is still in the future, how far God alone knows. Might we be in readiness for Him when He comes. After Jesus had cleansed the temple He began teaching the people by parables. The keynote of these was that His followers must be fruitful. Through His parables Jesus also revealed to the leaders of Israel their own sinful hearts and wicked ways. Mark 12:12 tells us that they knew He was speaking against them but instead of repenting they left His presence and led by Satan planned new ways of getting rid of Him.

In the parable of the “Wicked Husbandmen” He pictures the whole past life of the Jewish nation. By “letting

the vineyard to the husbandmen" He shows how God committed the Divine institutions to the Jewish nation and its rulers and how they were made responsible for their fruitfulness. Through the treatment of the servants He pictures the mistreatment of God's own prophets. One after another were beaten, stoned and killed. Then God's loving heart caused Him to send His only son who meets with the same terrible fate.

Israel had sunk into the lowest depths of apostasy which means a falling away from their first faith. I wonder if the churches of today have not fallen into apostasy as well as the Jewish nation? Apostasy may be said to originate in pride and self-will. I Tim. 4:1-2 and II Tim. 4:3-4 picture the apostasy of the latter day church. Read it and see if you think God's prophecy is being fulfilled.

The last three lessons of the quarter together with lesson two presents the climax of Mark's writings. Here we have our Savior's betrayal, arrest, trial, crucifixion and resurrection. What a sad world this would be if Mark could not have written the 14th, 15th and 16th chapters of his book. He has pictured Christ throughout as a conqueror and here we have Him

victorious over sin and death, the greatest victory the world has ever known.

We have been studying the life of Jesus for six months and as we close may we prayerfully reconsecrate our lives to Him and let His teachings bring forth in our lives.

—Pioneer, Ohio.

IN MEMORY

of Elder Robert G. Edwards.

Elder Robert G. Edwards was born in Mitchel County, North Carolina, February 9, 1875. At his home in Washington County, Tennessee, on June 4th, 1928, the sweet spirit of this dear, loving and affectionate father and husband passed into the great beyond to be with its Maker who gave it. Age 53 years, 3 months and 26 days.

He united in marriage to Mary J. Bailey on August 22, 1897. To this union were born eleven children, seven sons and four daughters. Two sons preceded him to the spirit world.

Father Edwards had been ill for several months before his death. During his illness he was anointed in the name of the Lord according to James 5:13-15. His friends and relatives prayed earnestly that he might get well,

but death was inevitable.

Early in life he united with the Dunkard Brethren Church and remained faithful to his Lord and Master to the end. At the age of 23 years he was elected to the ministry and to this calling he served faithfully until two years previous to his death, being hindered these two years by physical disabilities.

A short time before his death he told his family that he would soon be in a house not made with hands. He often expressed a desire to leave this world and go to his heavenly home where he would be at rest.

Funeral services were conducted at the Pleasant View Church by Brethren R. B. Pritchett, L. L. Rowe and S. D. Taylor. His body was laid to rest in the Pleasant View cemetery beneath a beautiful mound of flowers.

He leaves to mourn his departure his wife, Mrs. Mary J. Edwards, five sons, Lawrence, Robert, Carl, Jesse and Herman Edwards, four daughters, Mrs. Joe Bowman, Mrs. Lorena Story, Geneva and Viola Edwards, five grand children, an aged mother, three brothers and two sisters, with a vast number of other relatives and friends who we trust will follow in the foot-steps of his noble Christian life

which will give us a clear title to that building "Not made with hands."

Viola Edwards.

OBITUARY.

Sister Lydia Fried, daughter of Eld. John and Lucinda Brown, was born in Hancock county, Ohio, July 17, 1847, and departed this life June 9, 1928; aged 80 years, 10 months and 28 days. In the year of 1867 she was united in marriage to William Fried, and to this union were born nine children, of which six survive.

Sister Fried was a loyal member of Pleasant Ridge Dunkard Brethren Church and in her death the church loses one of her most influential members.

About four weeks ago she fell and broke her hip, which resulted in her death.

Funeral services were held at her home in Montpelier, Ohio, conducted by D. P. Koch. Burial in Riverside cemetery.

NOTICE

If there are places where there are people interested in the Dunkard Brethren Church, who would like information, or would like some meetings, or think the outlook good for

an organization, just let us know. In the West, write S. P. VanDyke, Newberg, Oregon; in the Central territory, L. I. Moss, Fayette, Ohio. In the East, W. E. Conklin, Mechanicsburg, Pa. We will gladly serve you or arrange for some one to serve you. L. I. Moss.

FINANCIAL REPORT OF CONFERENCE.

The following is the financial report of our late Conference as submitted by the committee:

RECEIPTS.

Lodging Committee	--\$125.06
Conference Offering	-- 282.76
Dining Hall	----- 317.63
Total	-----\$725.45

EXPENDITURES.

Groceries and Pur-	
chases	-----\$221.37
Ground, Cottages,	
Labor and Lights	-- 289.02
Total	-----\$510.39
Balance in Treasury	-- 215.06
	-----\$725.45

Remarks: Considering the inclemency of the weather the above is a fine showing. Through the untiring efforts

of the committee to serve us, and to supply our needs, and through the "good and pleasant" delights that come from "brethren dwelling together in unity", even if for a few short days only, we all felt "it was good to be" there.

The grounds and buildings are very suitable and quite adequate to our present needs.

The business of Conference was disposed of very pleasantly and so far as we have learned very satisfactorily to all who were present.

PLAINVIEW, OHIO.

Thursday afternoon, June 14, the Plainview church met in regular quarterly council.

Our Elder, Abraham Miller, was present, and also Bro. Luther Petry. Bro. Petry opened the meeting by reading I. Peter 3, and gave a few remarks.

Our regular business was transacted in a pleasant manner.

It was decided to hold our Love Feast October 20, beginning at 10:00 A. M., to which all are invited.

Ivene Diehl, Sec.
New Lebanon, Ohio.

Watch your date line in the address of your Monitor. If

it reads July 28, your time is expired. Renew at once so we know you want it continued. Really we don't want to drop you, we don't sure. So come along with renewal. And say, we have quite a supply of extras. Your friends may as well be reading them. Give us their names and addresses. And how about getting out and rustling up a few new subscribers? We want them too.

CONVICTION AND REPENTANCE

By B. F. Masterson

Consciousness of sins committed brings conviction to the guilty conscience. The sinner is deeply moved, because he has offended his Maker, whereby he made himself unworthy of His blessings, and realizes as he never did before that "the wages of sin is death." Begging at a throne of mercy for pardon, confessing his sins. ("For without confession, there is no forgiveness, neither with God nor man." The one offended cannot forgive the offender unless he asks for pardon, notwithstanding the wronged is ever ready to forgive.) This is a "godly sorrow which worketh repentance to salvation not to be repented of."

The one who has passed thru this self condemnation is like a child who touched a hot stove; it is not likely to touch it again. He hates sin because of its consequences.

Talmadge had a tooth extracted. The dentist asked him if it hurt. He replied: "Certainly. Your profession is like mine. It has to hurt before it cures." Godly sorrow for sin hurts. The old man is nailed to the cross. It works repentance to salvation. It changes the mind and leads to amendment of conduct.

He will rejoice exceedingly in the blessings that have followed in the removing of the burden of sin from the heart through the operation of the Holy Spirit, through faith in the Christ who died for his offenses and rose again for his justification and is now interceding for him at the Father's throne.

On the other hand, he will shudder at the thought of condemnation for sin committed and will not be likely to turn back to the beggarly elements of the world, for the love of God is shed abroad in his heart, consequently he will love his fellow man and make restitution wherein he has wronged him. Without conviction there will be no repentance, and the radical change of a sinner's life de-

pend on the depth of conviction and its depth will depend on the knowledge of his sins, and that depends to the extent he is taught. So we see at once the nature and responsibility of the minister's calling, the lack of performing his duty along this line is to a great extent the cause of the world being in the church.

Sin is the transgressions of the law, and one sinner cannot boast of being less guilty than another, for whosoever shall keep the whole law, and yet offend in one point he is guilty of all. (James 2: 10.) Paul was a good Jew; lived in all good conscience until he was convinced of sin, righteousness and judgment, then he confessed that he was the chief of sinners, and his conversion was radical, from a Jew to a Christian.

People who live respectably and pass in good society, but not Christian, why should not the knowledge of their sins bring as deep conviction as to the vilest sinner? "How shall we escape, if we neglect so great salvation which was proclaimed by the Lord?" From the fact that it was spoken by the Son of God, to neglect it is pouring contempt on the Father and his Son. When God has put at our disposal in Jesus Christ all his wealth and is ready to make us heirs,

who can measure the guilt of neglecting so great salvation?

The author of Heb. 6: 1 calls the foregoing experience "the principles of the doctrine of Christ." The German reads: "The teaching of the beginning of a Christian life, and the foundation of repentance from dead works, and of faith towards God."

The one who has passed thru this experience, Christ compares to a man who digged deep and laid the foundation on a rock. The floods of opposition and temptation will not shake it, for the stratum of his sins are removed thru conviction and repentance and he is founded on the rock Jesus Christ thru faith, from the fact that there are so many strata of sins between the sinner and Christ, it requires deep digging to get where it is Christ only. (Luke 6: 48.)

This is an excellent starter for the pardoned sinner to go on to perfection in the Christian life. His success depends on the first principles. And the genuineness of the work depends on the teaching.

For Paul has reference to doctrine when he says: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble." (1 Cor. 3: 12.)

He draws a distinction be-

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No. 14.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

CONFERENCE REFLEC- TIONS

To relieve the disappointment of some and to fill the expectations of others a few belated lines will be given on the above subject.

The trip, to begin with was made to Goshen in a "25 model Ford roadster", and included some novel experiences. We left home Sunday 2:00 P. M. June 3, in a drenching rain, which augmented by the usual auto vexations, with which autoists are quite familiar, which in this instance involved two new tires, two new tubes, patching, a broken light and a timer, made the trip, to say the least, quite interesting, to say nothing about a "flat" four miles from town in a drenching rain at 8:00 p. m. Monday night, and such rest and sleep as a night by the roadside "wishing for day", while the rain came falling down, affords. Day finally came, and by hobbling into town and securing new shoes

for both our "Lizzie's hind feet, notwithstanding the continued rain the rest of the trip was easily and comfortably made.

Arriving at the grounds Tuesday, 10:30 A. M. we found things taking on the appearance of an Annual Conference. We were at once introduced to the lawn mower, but not being an expert in handling it in clearing pathways, Bro. Jacob Metzter took pity on us and gave very acceptable relief and we soon found "business" elsewhere.

By Tuesday evening the throngs had assembled and were abundantly fed the bread and water of eternal life to their hungry souls by Brother S. P. Van Dyke of Newberg, Oregon. Having other engagements we very much regretted our inability to hear the message in full. On Wednesday night the great crowd in the auditorium listened to a great sermon by a promising young brother, R. L. Cocklin, of Sinking Springs, Pa.

One of the pleasing features of our brethern, young and old is, they haven't become so highly educated that they have to write out their sermons, but are content to "preach the word" under the "power and demonstration of the Holy Ghost" rather than in "words of man's wisdom, that our faith may not stand in the wisdom of men, but in the power of God". We are not saying the Spirit will not aid us in writing out our thoughts, but they lose their power and effectiveness when delivered from the written page, and this more especially true of our own writings. Original thoughts delivered in the original way are most appreciated and therefore, most effective.

The Conference proper opened Wednesday morning following the last stockholders' meeting of the Bible Monitor Publishing Company, at which time it was voted to dissolve the Company. The retiring Moderators all being present in the elders' meeting, an election was held which resulted in electing the following as officers of the Conference: Eld. S. P. Van Dyke, Moderator; Eld. L. I. Moss, Reading Clerk; Frank B. Surbey, Writing Clerk. Those brethren at once took

over the work of the Conference as its officers. Their efficiency and capability were manifest to all in attendance.

The work of the Conference may have been unnecessarily large, yet, while some of it was looked forward to with more or less grave apprehension and fearful forebodings, all was disposed of in the best of feeling and to the general satisfaction of all. This was due more especially to the fine Christian spirit manifested by all the speakers who took part in the discussion of the papers before the meeting. Not an unkind word was spoken and hence no "come back" was noticeable in the speeches. There may be no real cause for brethren to differ, but when they do, it is fine when they can be kind, courteous and brotherly.

The work was finished about 4:00 p. m. Thursday and the great crowd at once began to scatter and seek to resume their usual avocations, all feeling another great meeting is now over. Enough, however, remained for the evening service at which time that veteran old Soldier - evangelist - preacher, Eld. R. R. Shroyer, delivered the message which to our regret, because of committee work, we were not privileged

to hear. By Friday morning the grounds for numbers looked about as they did when we entered Tuesday, 10:30 a. m.

It may be interesting to the absent ones to tell how well our temporal needs were supplied by those in charge of the lodging and culinary departments. Altho it rained almost the entire day, Wednesday, meals were served on time and the lodging was so far ahead of a Ford roadster by the wayside that not a word of complaint was made, especially on our part, or on the part of anyone else so far as we learned. If any went away hungry it was the fault of his mind, his stomach, or his purse. And then those big fat lunches they put up to give "consolation" to the stomach on the homeward way were just simply fine! Didn't you think so? Other locations may be better, the cordiality and courtesy of others greater, but we are from Missouri. Let this suffice.

In this issue we have the pleasure of introducing to you the second of our two associate editors, brother Frank B. Surbey, who with brother Ord L. Strayer and your humble servant, will for a year, at least, constitute the editorial staff of the Monitor.

Bro. Surbey's article, "The Lost Art", is timely, and were it more generally brought back to its former place, there would not be occasion for so many "afterthoughts". It's remarkable how careless we get as to the thought of what we want to say, and the manner in which we say it. No one knows better than "ye" editor, who must scan your pages, often to find it spelled "brethern", "thoes", "re-ceived", "beleave", "com-mitee", "lite" and so on. Or, perhaps, to find a "subject" followed by infinitive, participial or adverbial phrases, consisting of a score or more words without a "predicate", the word that asserts or denies what we wish to say. "Pshaw! what is an editor for if it is not to correct such little things as these? I'm in a hurry and he's plenty of time." Well, don't get discouraged, send it along, we'll "fix it up", if it has merit, even tho it may take time. Some of our best thoughts are given by those who are not grammarians or "up" on spelling.

Minutes of Annual Conference have been mailed as instructed.

If any fail to get them or others desire them, send your order with remittance, 4 cents a copy, for as many as desired.

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B. E. Kesler Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Frank B. Surbey, North Canton, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



THE "LOST ART"

In this age of craving for pleasure and scrambling for wealth, sound and serious "Thinking", including pondering and meditation, is said to be a lost art. Many people do not know the value of thinking. Others who may know are not willing to put forth the effort it takes to employ the intellectual powers to give anxious attention or look for means to accomplish what they know should be accomplished. People today would rather procrastinate, and eat the "candy" of vain show and entertainment from the

hands of others, than to exercise themselves in thought and meditation in order that they might become strong themselves and able to feed others the real "bread" that makes useful men and women.

It takes thought on the part of the poet and literary scholar to write worth while books. The architect must think if he wishes to build a structure well fitted and able to stand the floods and storms of time. The statesman must think if he expects to successfully wrestle with [the problems of state and nation. Why do we not have more great poets, statesmen and inventors? Because today men are considered great when they accumulate wealth, or become popular in politics. Do these modern great men assure the nation's honor and safety as did the great thinkers of the past? Our country now needs men who will think and think seriously.

In the spiritual life and kingdom, thought and meditation are even more necessary. We need to think on our relation to the God who made us. Are we fulfilling the purpose of our creation? What helped David to be the man after God's own heart? The church of today needs men of thought. Every An-

nual Conference reminds us of this fact. We will do well to meditate on the past history of the church, and on her future program. Of what value to us is the history of the Children of Israel The Apostolic Church, and the Modern Church? What will help to make the present and future church a church without spot or wrinkle, and ready to meet the Bridegroom when he comes?

A revival of the "Lost Art" of sober and serious thinking will help. (Phil. 4:8.) "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Psa. 119:59) "I thought on my ways, and turned my feet unto thy testimonies." (Prov. 4:26.) "Ponder the path of thy feet, and let all thy ways be established."

F. B. S.

THE LORD'S SUPPER

D. W. Hostetler

The Lord's Supper is a full meal instituted in the same evening and at the same place

that feet washing and the communion were. The word "supper" means more than a little dish of peaches and a small sandwich or a small slice of cheese and two crackers. Let us see what we can find in the Book on the subject.

Jesus instituted this meal in the evening. In Matthew 26:17 the disciples inquired as to where they should prepare the passover. Evidently Jesus had been talking to the disciples about this meal or feast. Jesus sent Peter and John to prepare this passover and they went into the city and met a man bearing a pitcher of water just as Jesus had said. They followed him, as Jesus had directed, into the house where he showed them a large upper room and here they made ready. Matthew 26:20 says, "Now when the even was come, he sat down with the twelve". Mark 19:17 says, "And in the even he cometh with the twelve". Matthew 26:31: "All ye shall be offended because of me in this night". In Mark 18:27 we have the same statement. In I Cor. 11:23 Paul says, "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread". From these texts it

seems that these ordinances were instituted in the evening and that it was dark when the service closed, for it is further stated that when Judas received the sop he went immediately out and it was night.

In order to get the importance of the Lord's supper let us see that, by divine revelation, Jesus did not eat the regular Jewish passover.

The Jewish passover is discussed in Exodus 12. They were to take up a lamb on the tenth day of the month and kill this lamb on the fourteenth day in the evening. It was to be eaten on the night of the fifteenth. Remember that they were reckoning with Jewish time and that the day began at sunset. Now it so happened that in the year of our Lord's crucifixion the fifteenth came on the regular Jewish sabbath. Jesus was crucified on the fourteenth and the supper was eaten by Christ and his disciples on the evening of that day, counting Jewish time. This would fall on the evening of the thirteenth according to our time as we reckon time from midnight to midnight, so the supper was instituted twenty-four hours before the legal time for the Jewish passover.

In the trial of Jesus, John 18:28, the Jews would not

enter the judgment hall lest they be defiled, but that they might eat the passover. The trial of Jesus took place on the morning of the fourteenth and this was the preparation day of the Jewish passover.

Another obstacle in the way of those who believe that Christ ate the Jewish passover is the place. The disciples said, "Where shall we prepare?" If Christ had meant the Jewish passover, the disciples would have known where to prepare, for the legal place was the temple.

In Exodus 12 is given a description of the manner of keeping the passover. The Jews were to kill the lamb on the fourteenth. They were to roast it with fire and eat it, with unleavened bread, and with bitter herbs; it was not to be raw or sodden with water; and they were to have their loins girded, their shoes on their feet, their staff in their hand and they were to eat in haste. Let us see the contrast between this and the manner of keeping the Lord's supper. First, Jesus was in an upper room; second, they had a table (Luke 22:21); third, they sat down at the table (Matt. 26:20); fourth, they had dishes on the table (Matt. 26:23). The dish had sop or broth which shows that, whatever kind of meat they

had, it was boiled instead of roasted.

The pasover is not the type of the Lord's supper. It is my understanding that a type has its fulfillment in the antitype. Now if it were true that the Lord's supper was the antitype of the Jewish passover, Brethren, we would be at sea in our practice of the supper. But this is not the case as we shall be able to show by divine revelation. There must be similarity between the type and the antitype. How much have you seen between the Jewish passover and the Lord's supper? But note the similarity between the passover and Christ and the emblems of his broken body and shed blood. The passover was a lamb without spot, and without blemish, in the first year, to be roasted, and the blood applied to the door post. This meant life to all the families of Israel where blood was found as directed by Moses. In John 1:29-36, Christ is pointed out as the lamb of God. In Rev. 5:6, Christ is referred to as a lamb slain. In the book of Revelation alone, Christ is referred to as the lamb not less than twenty-six times.

It is also understood that Christ was anointed into the priesthood and that he offered himself as a high priestly sac-

rifice once and for all, that there need not be any more such sacrifices. Thus Christ is the end of the Levitical priesthood, for it is said that Christ is the end of the Law. (Heb. 7.) The lamb that was slain constituted the passover and became the type of Christ and Christ became antitype. Now that Christ is our passover sacrificed for us (I Cor. 5:7) he brings us out of the shadow and into the real substance.

Now it occurs to me that when Christ sent Peter and John into the city to prepare for their pasover, he meant the bread and wine of communion, and not the supper, that Christ is our passover sacrificed for us. At the supper he instituted the bread and fruit of the vine as emblems of his broken body and shed blood. This is the Christian's passover, in that Christ brings us out of the shadow of the law and into the real substance of grace. This is the passing over or out of the shadow (of the Levitical priesthood) and into the priesthood of Christ.

If it can be shown that Christ partook of these emblems, our position is clear. Matthew 26:29: "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I

shall drink it new with you in my Father's kingdom". Note the word "henceforth". It means "from now on".

Turn to Mark 14:23-25. "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, this is my blood of the New Testament which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I shall drink it new in the kingdom of God". This shows that Christ drank of the cup. Luke says, "In like manner the cup after supper". And if Christ drank of the cup, it is logical to conclude that he also ate of the bread.

Another important text on this position is in Mark 14:15-16: "And he will show you a large upper room, furnished and prepared: there make ready for us. And his disciples went forth, and came unto the city and found as he had said unto them: and they made ready for the passover".

Now the disciples found a large upper room furnished and prepared. It was a guest chamber and it is clear that the things necessary for supper were there. And the apostles prepared the bread and cup which is the passover referred to by the evangelist. It seems to me that the pass-

over does not refer to the supper at all, but that the supper is a new ordinance, instituted by Christ and becomes the type of the marriage supper of the lamb of Revelation 19: 7 which is the antitype and which is the fulfillment of the type. And since the perpetuation of the Levitical priesthood was necessary to bring the worshiper to the Cross, just so is it necessary to perpetuate the Lord's supper in the Church to bring us to the marriage supper of the lamb.

The apostles observed the Lord's supper, as seen in I Cor. 11, but they had drifted away from the real purpose and lost the true meaning of this meal. Paul corrected the disorderly manner in which they were trying to keep the supper.

It might be well to look into the word "supper". Webster defines the word, "soup" or "sup", a "full meal taken at the close of the day". Paul says, "After the same manner also he took the cup, when he had supped". This text shows that the supper is not the communion, neither is the communion the Lord's supper. Neither does Revelation call the bread and cup of communion the Lord's supper.

Now, let us look into the history of the supper.

"In the apostelic period the Eucharist was celebrated daily in connection with a simple meal of brotherly love in which the Christians communicated with the Common Redeemer, forgot all distinction of rank, wealth and culture, and felt themselves to be members of one family of God." (Dr. Schaff's History Vol. 1, p. 473.)

"First the communion was joined with a love feast and celebrated in the evening in memory of the last supper of Jesus with his disciples." (Schaff's History, Vol. 3, p. 402.)

"Next followed Maunday. Thursday in commemoration of the institution of the Holy Supper, which, on this day, was observed in the evening and was usually connected with a love feast, and also with feet washing. A. D. 311-390.

Dummelow in his Commentary on I Corinthians 11 says it was the practice of the Church in the beginning to keep the communion in connection with the Lord's supper or feast of love.

Bro. James Quinter says on this subject: "In celebrating the Lord's supper in the light we view it, while the sacred emblems, the bread and the wine, represent the body and blood of the Savior, reminds

us of his death for us, and points to his second coming, this feast of love may be regarded as a representation of the great Marriage Supper of the Lamb, which is to take place when the Savior and his people shall gather themselves together from the East, from the West, from the North, and from the South, and sit down in the kingdom of God."

—Beaverton, Mich.

THE BIBLE NARRATIVE OF CREATION VS. THE TEACHING OF EVOLU- TION.

**Did God Create Man, or Was
Man Evolved From the
Monkey?**

Part II.

By Chas. M. Yearout.

The missing link connecting man with the ape or transmutation of man from the animal, will never be found: for the simple reason, that such a thing never has occurred, and is a violation of God's law in Creation. "Everything after its own kind." God created the man as he is, and always has been, except his demoralized condition, and that was brought about as a result of man's disobedience

and violation of God's law. Violation of law leads to disorder and corruption. God also created the ape and other things, as they are today, and always have been, and always will be, until the end of time. Why man would desire to trace his origination and ancestry to the dumb animals instead of the all wise God is a mystery. We are his offspring, and should rejoice that we descended from the fountain of wisdom, righteousness and goodness, instead of ascending from the dumb monkey. Our relationship to God is not dependent upon the divided opinions and theories of fallible man, but is sustained and supported by the inerrant word and counsel of God.

"Canon Barnes' suggestion as to the origin of life is that it depended upon natural conditions. He says: "So if we could reproduce in the laboratory the conditions which existed on the earth when life began, we should see life again appear from non-living matter. We should in our manner of speaking create life. * _ * _' It may even be the presence of life is fundamentally a question of temperature." Thus the Canon of Westminster takes his stand with the ultra materialists; he says in substance, life may

have originated in a natural combination of chemical elements, or it may have originated in certain degrees of atmospheric temperature. Alas! anything under heaven except the origin of life as revealed in the Bible record." Canon Barnes excludes God entirely from creation, and comes near teaching spontaneous generation. All he needs, is to get the temperature and conditions just right, and he would create life out of inanimate matter, but I suppose he would create a monkey first, and then let man evolve from the monkey. If this teaching is science, may the good Lord deliver his people from it. What elements, conditions and temperatures in nature could create life? Life can only come from life. God being the fountain source of life, could create and impart life, but to claim the origination of life from any other source is a delusion, and impossible. Man can paint and mold images of living things, but he cannot give life to these images.

This same Rev. Canon Barnes says: "But as a result of the discoveries and discussions of the last hundred years, men of science now affirm that something like a million or more years ago, some tribal group of ape like

beings began to develop a human brain. After some fifty thousand generations we have been produced." Here is his proof: "Detailed evidence of this development is not available, though imperfect records of it must exist in geological strata." Why will a preacher or anyone else for that matter, take a position, that contradicts or denies God's plain statement in his word, without one particle of evidence from any source to sustain him in that position. Barnes admits they have no evidence. According to his statement above, it takes a long time for an ape to turn into a man. Excavations in the earth have sustained and proven the Bible true, instead of disproving it. There is absolutely nothing in the geological stratas of earth to prove that an ape turned into an intelligent man through a certain process for twelve thousand generations; a million years ago. It is an imagination to bolster up the decaying and falling evolution hypothesis. The bones and skeletons that are on the earth or under its surface have been placed there since the creation spoken of in the first chapter of Genesis, which has only been about six thousand years ago.

In talking to a Mr. B, several years ago, the following

took place: Mr. B claimed, that man came into existence by spontaneous generation or "colossal accident" as another has put it; and that man was his own arbiter: there was no power above man. If man is his own arbiter, and holds his destiny in his own hands; why does he get sick and die? B. "Because of his violation of law." What law? B. "The laws of nature." Who made the laws of nature? B. "They came into existence by chance." Can a law come into existence without a law giver, and can a law be enforced without an executor of the law? B. "I hardly think so." Who then executes the laws of nature, and punishes those who violate them? B. "I must confess, there is a power back of these laws that executes them." What or who is this power back of nature, that enforces her laws, and punishes those who violate them? B. "There must be a Supreme intelligence of great power, who is above all law." Why not say, the all wise and omnipotent God who created nature, and put her laws in motion, enforces them. There evidently is an all wise being, who created all things, and that being is God. According to science, can there be an effect without a cause? B. "No." Then the transmu-

tation of living creatures, is an assumption unsustained by facts; for there is no cause nor reason why a monkey or ape should change into a man and vice versa.

The theory of evolution is deadly in its effects, poisoning the minds of our young people in our colleges and universities. Their faith in and reverence for God as their creator is undermined, and overthrown by the imbibing of the godless evolution hypothesis. The good people of the United States have closed their schools to a large extent against the Bible, and yet, support and patronize the schools, that teach their children, that God never made them, but they originated from the monkey and ape. No wonder crime and wickedness is on the increase. The people of the United States are spending millions upon millions of dollars in fighting the liquor traffic. Why? Because of its effects on the people. Which is the worse, to poison the body with intoxicating drink, or to poison the mind and soul with the godless evolution? I would rather a child of mine would take a drink once and awhile, than to imbibe the doctrine of evolution and thus destroy his faith in God as his creator and father. I think it is about time, that

Christian people awake out of sleep, and turn their batteries against this infidel and atheistic breeding hypothesis. The people have it within their power to prohibit the teaching of evolution in the tax supported schools, colleges and universities. This monkey doctrine or theory is being taught in many of the so-called Christian colleges. I here assert, that no Christian or person who believes the Bible, will teach children that God never made them, but they came from the ape or monkey. The Bible says: God created man in his own image and likeness, and I believe it.

—Chowchilla, California.

1st Sam. 17: 29.

WHAT HAVE I NOW DONE Is There Not a Cause?

John L. Kline

This is the language of David, spoken in answer to his elder brother's angered questions as to why David's appearance in the camp of Israel, at the time when the champion of the Philistines of Gath come forth to challenge any one of the army of the children of Israel to battle.

David, being sent by the command of his father to the camp of Israel to carry provisions to his brethren, as well

as to see as regards their general welfare, and always being an obedient boy, he was soon on his way and in due time reached the camp V 20 and just came in time to see both armies pitched in battle array against each other. He left his carriage in the hands of a keeper on the outskirts of the battlefield, and himself went into the battle line, and in due time found his brethren, approached them in a very respectful way, for he saluted them, which means that he inquired as to their peace and general welfare. And no doubt as they were eating of mother's home cooking they must have felt good over the lad's coming. But while he was standing there and talking with them, this giant came forth again and challenged for a man to come and meet him, as he had done on former occasions. But, like as on former occasions, not a man had the courage to meet him, and so all Israel fled from the battle line. And while they in their fear were talking of the price that the king had offered to anyone that will kill him, David inquired more closely. Not that he had any covetousness in his heart for the riches, or the daughter of the king, but he looked upon it as a great reproach upon Israel for this uncircumcised

Philistine to cause the army of God's people to fear. And as he inquired more closely into the matter, his oldest brother, Eliab, stepped up and in anger derided him, asking him as to the cause of his coming down, and as to whose care he had left those few sheep in; declaring that it was just out of sheer curiosity he had come to see the battle. And so David, like Jesus, and many since, was misunderstood. And hence we have his answer in the language of the 29th verse, "What have I now done? Is there not a cause?" And so even to this present time men often act and speak because there is a just cause for them to so act and speak. Now there is a vast difference from acting and speaking because of an existing cause, and a mere excuse or making an excuse.

Now, David was, of course, no trained warrior, as his brothers and many others looked upon training. But, nevertheless, while taking care of his father's sheep he made use of every spare moment to use the sling to every advantage in a case of emergency, even being able to cast a stone to a hair's breadth for the object he had aimed at. And with his faith and confidence in God,—it was more than he could stand to hear this un-

circumcised Philistine continually defy the armies of the living God. And so in the face of the taunts of his elder brother he prepares for the challenge, and shows to all present that he is there in the interest of the Lord's cause. But I desire to apply this text as it relates itself to the movement of the Dunkard Brethren Church. And since there was a just cause for David's presence and inquiry in the affairs of the armies of Israel. For as truly as the giant of the armies of the Philistines presented himself against God's people threatening to destroy them, so the champions of worldliness have manifested their presence in the form of a hireling ministry, and have so plied their new methods of so-called worship that many of the sheep failed to get nourishment. And moreover, of this present hireling ministry, many are just novices, who will not listen to the counsel of the older men, but instead try to bring conditions about so that in the vote of the church councils the young have the control. As the writer heard a young man make an expression like this, in a revival service after some young people had been persuaded to join the church: "That means so many votes on our side."

And furthermore, because of this present hireling ministry, many able brethren who are yet strong in both body and mind and who have sacrificed much means and time to build up church communities, are now cast, so to speak, on the junk pile, as a piece of machinery out of date. But what have we now done? **Is there not a cause?** Most assuredly there is. God will, out of this pile of rubbish, bring forth unto himself a people. I challenge any ministerial or pastoral board to take it upon themselves to so shelve men that are yet able, and perhaps more so than ever in their lives, to preach. And without doubt these men have been called of God and sent by authority of the church to preach and through their Godly life and sacrifice and powerful preaching many have been made to repent and be baptized, and so strong churches have been built up. But, alas, we unfortunately got in the sad days the Apostle Paul warns Timothy of when he urges Timothy to preach the word, in season, out of season; reprove, rebuke, with all long suffering and doctrine, for the time will come that they will not endure sound doctrine, but they will heap to themselves teachers having itching ears, and furthermore

turn their ears away from the truth and be turned unto fables (2nd Tim. 4:1-4). And so God is calling his faithful ministry out of this Babylon. (Rev. 18: 4-5.) For when God calls and sends a man to preach His word, who on earth hath a right to so plan that that man cannot preach in the church that he by his labors and means helped to erect. So we say we need not to frame excuses, but we can say with David: Yes, there is a cause, for God certainly is in this movement, so his faithful ministers can again go out and preach his word in its purity and thus bring out a people unto himself. A peculiar peo-

ple, zealous of God's works. There is another phase as relates to our work in a more personal way, that as it relates itself to the thought of there being a cause, but this article is long enough for one copy of the Monitor. So let us not be ashamed of our cause, for it is the abnormal conditions that have manifested themselves in the church, with no signs of bettering conditions, but growing worse. And many of us are happy in the work of the Lord, for there are still many who enjoy a good feast of strong meat.

God bless his cause everywhere.

Decatur, Ind.

Don't Forget to Read the Bible

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick, Cerro Gordo, Ill.

OUR MONTHLY TEXT

o o o o o o o o o o o
o
o Let everything that
o hath breath praise the
o Lord. Praise ye the
o Lord. (Psa. 150:6.)
o
o o o o o o o o o o

Scripture References

Job 78:5 (the first song of which we have any record).
Ex. 15:1-19. 1 Chron. 29:10-19. 1 Sam. 2:1-10. Psa. 63:13; Ira. 55:12; 1 Chron. 16:31-33.

Luke 1:46-53; 2:13, 14, 20.
Matt. 26:30. Acts 2:47; 16:25.
Rev. 7-9-12; 19:1-7. Eph. 5:19;
Heb. 13:15; Jas. 5:13. Psa.
148. And very many more
might be given.

Psalms 150.

(Tune, Sun of My Soul, Brn. Hymnal,
No. 621.)

Praise ye the Lord, ye saints below,
And in his courts his goodness show;
Praise ye the Lord, ye hosts above,
In heaven adore his boundless love.

Praise ye the Lord, all creatures, sing
The praises of your God and King;

Let all that breathe his name proclaim
And glorify his Holy Name.

—From Bible Songs, No. 4. Copyrighted 1909 by United Presbyterian Board of Publication. Used by permission.

Daily Readings—August

1. Wed.—Canticles, or Song of Solomon, 1-3.

2. Thu.—Cant. 4-6.

3. Fri.—Cant. 7, 8.

4. Sat.—Psa. 90.

5. Sun.—Acts 14:1-28. Matt. 5:10-16.

6. Mon.—Psa. 91-93.

7. Tue.—Psa. 94-96.

8. Wed.—Psa. 97-100.

9. Thu.—Psa. 101-103.

10. Fri.—Psa. 104.

11. Sat.—Psa. 105.

12. Sun.—Acts 15:1-35; Gal. 5:1-15. Psa. 133.

13. Mon.—Psa. 106.

14. Tue.—Psa. 107, 108.

15. Wed.—Ex. 13:17-22; 14:19-22; 17:1-9; Deut. 1:1-2:1.

16. Thu.—Num. 14:1-39; Josh. 5:6; 1 Cor. 10:1-11; Heb. 3:7-19.

17. Fri.—Psa. 109-111.

18. Sat.—Psa. 112-115.

19. Sun.—Acts 15:36-16:15. Isa. 60:1-6.

20. Mon.—Psa. 116-118.

21. Tue.—Psa. 119:1-48.

22. Wed.—Psa. 119:49-96.

23. Thu.—Psa. 119:97-144.

24. Fri.—Psa. 119:145-176.

25. Sat.—Psa. 120-125.

26. Sun.—Acts 16:16-40. Isa. 55:6-13.

27. Mon.—Psa. 126-131.

28. Tue. Psa. 132-135.

29. Wed.—Psa. 136-138.

30. Thu.—Psa. 139-141.

31. Fri. Psa. 142-144.

The Value of Proverbs

The following extracts are from an editorial under the above head in The Westminster Teacher for November, 1884.

Proverbs are in the world of thought what gold coin is in the world of business—great value in small compass, and equally current among all people.

Great truths travel best, and are best lodged in human hearts when they are put into compact form and are least over-laden with words.

The proverb condenses the meaning and power of a thousand words into one short and simple sentence, and is more effective because it contains so much force in so compact a form.

Those short, sinmple sentences that stir the springs of life and flash light into the secret places of the soul, when thrown out at the fitting time, will be taken up and carried by the mind of the people as the wind carries the cloud. Whoever puts the rising thought, the struggling aspiration of the time, into a proverb so plain that the people grasp it and make it their own, becomes a teacher to millions.

His word was what the world was waiting for, and everybody wonders that it was not spoken before.

In all the literature of heathen antiquity there is no collection of maxims for the wise conduct of life that will for a moment compare with this that bears the name of Solomon. We must go back to the old and inspired Book of Proverbs to find the best lessons to teach men purity and justice and generosity towards each other, reverence and faith and love towards God.

This sacred book is adapted to all times and to all persons. It is especially adapted to teach the lesson of calmness and moderation and self-control in these times of haste and excitement and wild expectation. It is just the book to teach the young how to make the most and best of life while they live, and how to be always ready for a better and higher life to come.

On the General Use of Psalms in the Christian Church

"That our blessed Lord used the Book of Psalms as he did other books of Scripture, and quoted from it, we have already seen; this stamps it with the highest authority: and that he and his disciples used it as a book of devotion we learn from their singing

the **Hillel** at his last supper, which we know was composed of Psalms 113, 114, 115, 116, 117 and 118; see Matt. 26:30 and the notes there: and that they were used by the Christian Church from the earliest times in devotional exercises, especially in praising God, we have the most ample proof. At first what was called singing was no more than a recitation or solemn mode of reading, or repeating, which in the Jewish Church was accompanied by instruments of music, of the nature of which we know nothing. The Christian religion, which delights in simplicity, while it retained the Psalms as a book divinely inspired, and a book of devotion, omitted the instrumental music, which however, in after times, with other corruptions, crept into the Church, and is continued in many places, with small benefit to the godly and with little edification to the multitude. What good there might have been derived from it has been lost in consequence of the improper persons who generally compose what is commonly known as the choir of singers. Those whose peculiar office it is to lead and direct the singing in divine worship should have clean hands and pure hearts. To see this part of public worship performed by unthinking

if not profligate youths of both sexes, fills the serious with pain and the ungodly with contempt. He who sings not with the spirit as well as the understanding, offers a sacrifice to God as acceptable as the dog's head swine's blood would have been under the Mosiac law.

"I know nothing like the book of Psalms: it contains all the lengths, breadths, depths and heights of the patriarchal, Mosiac and Christian dispensations. * * *

"Reader, may the Spirit of the ever blessed God make this most singular, most excellent and most exalted of all his works a present and eternal blessing to thy soul!—Amen." —Adam Clark.

You are invited—You who are interested in the daily reading of the Bible but are not yet enrolled as members of our Bible Reading Circle—are invited to join us in following the Daily Readings for the rest of the year ending September 30. We will read Ecclesiastes and the Song of Solomon, finish Psalms and read Revelation. I shall be glad to hear from any or all who accept this invitation to join us in the reading of these interesting and instructive books of the Bible.

Doctrinal cards and envelopes on sale, 50 cents per hundred for either. Order what you need.

FROM COON RIVER CHURCH, IOWA.

On Sunday morning, May 6th, the Brethren from Dallas Center came to this place for morning services. After Sunday School, Bro. Hawbecker brought the morning message from the 15th Chapter of John. Although young in years and young in the ministry, he gave us many good thoughts as to how to direct our lives to become fruitful branches of the true vine, Christ Jesus. In the afternoon we met again, when Brethren from both churches gave reports from the D. M. at Plevna, Indiana, which were enjoyed by all present. Recently we came in possession of a church house, in which we now hold our services. Sacred recollections cling around this place where only a few years ago we met for the first time to dedicate this building to the Lord, and where we faithfully vowed to use it to his honor and glory. And how many refreshing seasons we have enjoyed there, and trust we will ever continue to be grateful that our kind Heavenly Father has led the way for us to procure this church home. Although there comes to us hallowed memories of our meetings in our homes, where we had such close communion

and fellowship with God, and where we many times felt the very presence of the Holy Spirit. However, the opening of this church house now appeals to us as an open door of opportunity, a challenge that God has a great and noble work for us to do, and that all things work together for good to those that love Him. The field is large and we have but one minister, who would gladly welcome help in the ministry. May those who desire to locate with an organized body consider this place.

Sunday, May 27th was a day long to be remembered. Early in the morning auto loads from Dallas Center and Des Moines began coming in until a goodly delegation were present. After Sunday School, Elder G. E. Studebaker from Hampton, Iowa, was the main speaker in the morning and afternoon. His talk in the morning on "Manifestations of a Christian Life", and in the afternoon on "Letting our light shine", were forcibly illustrated from his wide experience in home mission work, thereby proving true discipleship to be the key to soul-winning. We do enjoy these rich spiritual feasts from time to time, and trust they will strengthen us in our work for the Master, and that all

we do may meet the approval of our dear Father in heaven.

Elizabeth Erb.

Yale, Iowa.

FAITH

By J. F. Britton

In Heb. 11:7, we have a concrete record of Noah's faith in his God. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith". Think of a man facing about, and undertaking such an enormous task as to build a large boat that is destined to navigate over a lost world, buried in its watery grave. For the plans and the dimensions of that stupendous boat, see Gen. 6: 13-22.

As faith seems to be the cardinal and actuating principle in the constructing and building of that wonderful ark or boat, the question is, what is faith? "Faith" has been defined as follows: "Faith" is the principle or cause of action, and action is the development or result of faith. Faith comes by hearing, and is a mental act, and in its abstract sense, or form, is inactive or dead. (Jas. 2: 19.) Faith in its concrete sense

moves to action.

In our subject, we have a wonderful object lesson of Noah co-operating with God. God plans and dictates; and Noah does the executing. And so, the most marvelous naval prodigy was achieved, which has never been equaled or exceeded by human skill and genius. So then, the ark was a work of faith; for the Scripture says it was built "by faith", and obedience to God's word. That ark or boat made only one voyage, but it landed its passengers and cargo safely upon the shores of a new world, so to speak.

The contract should be noted between the boat which Noah built and the "Titanic", which was built by the world's best mechanical skill and genius. The "Titanic" only made one voyage, and failed to reach her expected destination, and buried over fifteen hundred of her passengers and all her cargo, pride, and glory in a watery grave.

The ark was built to fulfill the purpose of God. The "Titanic" was built to satisfy the pride of man and the vain glory of life. The Ark was a "figure" of the Salvation that has since been accomplished through the death and Resurrection of Jesus Christ. (Pet. 3: 21.) The "Titanic" was a figure of the greatness of the

ability, energy and genius of man. The ark is the Christian's life boat. The "Titanic" was man's death boat. The great vessel, in all her human glory and genius, while rushing on in her pride and boasted strength, very suddenly collided with an iceberg, which spelled death to many human lives, and a loss of over ten million dollars which had been invested in her.

Like the "Titanic", the modern church is rushing ahead at high speed, in quest of vain glory and popularity. It should be noted that the iceberg did not rush upon the "Titanic" and crush a hole in her side, because the iceberg was scarcely moving. It was its tremendous size, and the enormous weight, and the momentous speed with which it was plunging through the mighty deep, so when it came in contact with the iceberg, the "Titanic" just simply bursted itself open, and went to the bottom of the sea. After the "Titanic" had collided with the iceberg, she did not immediately sink. There was a period of several hours which afforded opportunity for escape by means of the lifeboats. From this feature of the case we can draw lessons of the greatest importance to the modern church. The collision had inflicted a

death wound. The great vessel was doomed. But many of the passengers, like many of the members of a modern church, were so incredulous and conceited within themselves that they did not care to be humiliated by taking to the lifeboat. But thought there would be some other way. But, alas, there was no other way.

Noah acted quite differently, for we read that when "warned of God, he built an ark." Noah was truly wise, for it is true wisdom to give heed to God's warnings. The men of Noah's day no doubt thought themselves wise, as our wiseacres do today. They thought old Noah had become fanatic, and unbalanced in his mind. But he proved to be the only wise man of that time.

So the preaching of "Christ crucified" as the savior of sinners seems to be very "foolish" and "weak", nevertheless the "foolishness of God is wiser than men; and the weakness of God is stronger than men: and God hath chosen the weak things of the world to confound the mighty", — "That no flesh should glory in his presence." Therefore, God is calling through his word to the modern church, saying "Now is the day of salvation." And

again, "The Holy Ghost saith, TODAY if ye will hear His voice, harden not your heart." The voice has been calling to all who realize their unsafe condition, saying "Come unto me." But, alas, that voice, which is now speaking in grace and mercy, will soon be heard speaking in judgment: and the word will no longer be "Come unto me", but "Depart from me, ye that work iniquity".

How this reminds us of the end foretold of "that great city Babylon", which is another type of the modern church in her pride, wealth and conceited wisdom. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird". (Rev. 18: 1-2.) An awful arraignment, indeed. And in verse 4 we read: "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues". This is a very earnest and urgent call to "escape for thy life; look

not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed". (Gen. 19: 17.) It should be noted, that this call has under consideration life and death, and when God "warned" Noah "of things not seen as yet, moved with fear, prepared an ark to the saving of his house", Noah verified his faith by his obedience. "And Noah did according unto all that the Lord commanded him". (Gen. 7: 5.)

Thus he became heir of the righteousness which is by faith. Hence the psychological question is, What do you expect to gain, dear reader, by clinging to a church that has collapsed in her Bible faith and practice? The poet's resolution is a good one, and is applicable to every one that is halting between two opinions:

"I can but perish if I go,
I am resolved to try,
For if I stay away I know
I must forever die."
Vienna, Va.

NOTICE

There will be a harvest meeting held at the home of Bro. Jacob Gible on July 29th. This will be an all-day meeting beginning at 10 a. m. Everybody is cordially invited to come and bring with

you your Hymns of Praise and be filed with the spirit and make joyful noise unto the Lord. Those coming by highway should turn north in Myerstown, Pa., at the end of the trolley line and follow the concrete road for about five miles. Come, let us worship together and thank him for his loving kindness shown toward us.

R. L. Cocklin, Secy.
Sinking Springs, Pa.

OBITUARY

Gearhart, Sister Annie M., born near Shady Grove, Pa., and died April 27, 1928, aged 50 years, 2 months and 22 days, on September 3, 1899. She married H. N. M. Gearhart and on December 9, 1900, she with her husband united with the Church of the Brethren and since then has lived a consistent Christian life. In her recent illness she called the undersigned and Elder Samuel Gearhart to her bedside and asked for the anointing, which was done. She spent nearly all of her life in and about Shady Grove. She was a faithful teacher in the Sunday School until her health forced her to quit.

She was a kind and devoted companion. She with her husband was longing and waiting for the time to come when they could become a member

of the Dunkard Brethren, because of the worldly trend of the Church of the Brethren.

Services in the Shanks Meeting House by the undersigned, assisted by Elders Samuel Gearhart, I. L. Moss and Rev. D. E. Staupper.

D. S. Flohr.

OPEN CONFESSION.

Harvey E. Miller.

We hear much said in these later days about the lack of openly confessing Christ, and knowing that all Christians must do so, we are made to wonder how many take the right attitude toward, and look at the plain dress of the brethren in its true light and the fullness of its value? As we see it let us define it thus, a reflector of light, or of our lives, an unspoken testimony, an open confession without words. Now, if the brethren live out what their uniforms stand for and the sisters live out what their plain head dress and plain clothing represent, knowing that all men every where know as soon as they see one so dressed that they represent some sect of believers in Christ, that we therefore become open confessions every time we walk down a street, enter a public building, or place, go on the trains, or wherever we may be, with-

out saying one word, we then become living testimonies or confessions to the world. But be sure of one thing, the one that wears a uniform to church and on Sundays only, and then puts on the fashionable dress the rest of the time to travel or go to town becomes just as much of a living stumbling block and hypocrite and a hindrance to the cause of Christ, as the other ones are a light to the world. Also the world expects much from the ones that live true to his faith, and look for little from the ones that are not stable in their ways.

Let us therefore be living testimonies known and read of all men, Paul in Titus 3:10 tells us that after the first and second admonition to reject the heretic, (an upholder of errors in faith), and what else is the one that brings in innovations but an heretic? If the Dunkard Brethren keep in the faith and path of right and deal in wisdom they should profit by the mistakes of the Church of the Brethren and others of the modern churches, for the C. of the B., has become denominational in her teachings and ways, and has very little more to offer the wayfaring man than any of the modern churches, have become divided in their faith, and are not of one mind,

BIBLE MONITOR

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No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE DAY APPROACHING

The warnings given in the Scriptures of the final consummation of things temporal and of the coming of "the great and notable day of the Lord" may well suffice to remind us of the near approach of that coming day.

We are told "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition". Whatever may be our ideas about the world getting better or worse, there is no room for speculation about the teaching of this passage. The little negative "not" and the conditional "except" forever preclude the idea that the world will be at its best when "that day" is ushered in.

We may speculate upon our theories and enlarge upon our imagination as to the real spirituality in the churches of our day, yet it would be hard to find the most devout man of our day who would affirm that there is a church

of our time that has three score or more years of history, that is as pure, or as Spiritual, as it was in the beginning of its history.

We may also speculate as to who this "man of sin", this "son of perdition" is, but there is no room for speculation as to his works when he comes, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved".

This "man of sin, the son of perdition", we are told, "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God". But his usurpation will be of short duration", for the "Lord shall consume" (him) "with the spirit of his mouth, and shall destroy" (him) "with the brightness of his coming".

So that Satan and all his imps will be cast down and out when "that day" comes.

Just how many prophecies of "that day" are not fulfilled or how many signs of "that day" are yet to follow, we do not venture to say, but in all probability few of either are left.

Peter on the day Pentecost referred to a prophecy by Joel. (Acts 2:17-20.) Whether all these signs and wonders have come to pass may be a question, but that some of them have, is no question, and that the others will, likewise, is no question. Jesus, also, gave a list of signs that were to come to pass (Lu. 21:25-28) before the time of the end. Some of these have been fulfilled, and the others surely will be, before "that day" shall come.

Many are viewing with dark forebodings the recent events in the political world. They see in them "the day approaching" when some of these prophecies are to be fulfilled, and truly, there may be occasion for alarm when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth" as they interpret the passing events.

They view with grave apprehension the probability that this nation may come under

the domination of Rome and Rum. And it must be apparent to all thinking people that there are grounds for fear along this line. We know the result of the domination of Rome, we also know the degradation of Rum. "We are not ignorant of the devices of Satan", and so are exhorted to "be sober, be vigilant, because our adversary walketh about seeking whose soul he may devour".

With our complex life, and our modern way of travel it is unthinkable that the sale of rum should again be legalized in our nation, and that powerful influences are at work to accomplish this we all know. We must not stand idly by and see this accomplished without protest.

"Personal liberty" is all right, but no one can claim liberty to bring distress and shame upon himself and family and mental distress and sorrow and suffering to his fellowman to gratify his own carnal appetites, and this holds as well in its relation to rum as to any other moral or social issues. Personal liberty must not be indulged to the extent it amounts to license to commit crimes against humanity, social, civic, or religious life.

Religious toleration is a heritage from our fathers who sacrificed their lives that we

might enjoy its blessings. Many ("not counting their lives dear unto them") that they and we might be freed from religious domination. Shall we now esteem lightly that freedom brought to us by the sacrifices they made, and open the way for ourselves and our posterity to be again brought into bondage, under a yoke that our fathers nor we are able to bear? God forbid! while it is in our power to prevent it. This is not sentiment, but a warning as to what may befall us if Rome and Rum are to have their say in our nation.

May passing events be a token that "the day is approaching" when Rome and Rum are to have control in our beloved land of freedom and we are to be bound by the shackles of intolerance, and subjected to unbridled crime the result of legalized rum? God help us awake to the signs of the times, and to realize the significance of passing events.

STEWARDSHIP

We have recently heard and read much on the subject of the responsibility of the individual to support the work of the Church. It is a big subject and one which is of undoubted importance in the

ordering of the Christian's life. There is no doubt, however, that the subject has been very freely used. Stewardship is a word which comes very readily to the tongue when appeals for funds are made. It is often used as a painless method of extracting money from men and women. More often it is used as a cloak for inefficiency and incompetence and to divert the tide of distrust caused by irregular practices among the leadership. Because of the abuse to which the word has been put we can very well afford to study the question. All property belongs to God. It is placed in the hands of individuals, men and women, through the workings of society very largely according to the ability of the individual to administer efficiently and honestly. The workings of the same society remove control of property from him who does not properly care for it. The Christian realizes that God is the real owner of everything over which he is given immediate control, and that society is merely an agent through which the workings of God are carried out. This is the viewpoint of the idealist. All property is not honestly held or administered and all church members do not consider that which they

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give to the Lord's work as being His by whom it was created.

Stewardship is a responsibility. The way in which we fulfill our obligations to this responsibility is the measure of our material stewardship. The degree of our fulfillment will determine the answer we will be able to give when Jesus comes.

The possession of property is a grave responsibility and many men have been found wanting on this point. "The love of money is the root of all kinds of evil" and many a man, otherwise of excellent character has had his downfall in houses and lands and

bank accounts. But a man may give all he has unto the church without increasing his chances of salvation. Man may ease his conscience temporarily, but he cannot buy his way into Heaven by liberality. Unless he has accepted Christ he is just as well off not contributing at all. All Christians admit this and by admitting also declare that the stewardship or responsibility of life is of far greater importance than that of material property. When man is called upon to give up his life, the soul returns to its maker, the body is laid away in the earth, and the property remains to be a bone of contention for those left behind. The outstanding thought is that the money and the dead useless body remain in the earthly sphere while the soul triumphantly leaves all behind it as it soars to its mysterious destination.

When one is truly converted to the cause of Christ, and the beauty of the Christian life and holiness is fully realized there is no question in that mind as to its duty. Heart, soul, spirit, body, houses, lands, bank accounts, everything is dedicated wholly and without restraint to the service of the Master. It is foolish to talk to such a one of stewardship. There is no question in his

heart as to how little may be required of him, but of what more he can do for the Master's work. Our trouble has been in preaching to men's pocket books when we should have been directing our efforts to the heart, soul and spirit. This latter method is a slower system of raising funds, perhaps, but once the stewardship of life is established in the hearts of the membership, the results will be more stable and the responses more liberal. If the hearts are right, the church need never face any form of deficit. If it be true that "wheresoever a man's treasure is, there will his heart be also", it is also true that "wheresoever a man's heart is there will his treasure be also", and the latter is a healthy condition for a church to desire and attain.

Another responsibility which we too often minimize is the responsibility of training our children. In the sense that they have been given by God to be nurtured and trained and fitted for the tasks of life, children are a stewardship. We shall be held much more accountable for the manner in which we have faced this stewardship than for our use or misuse of material property. They are a living responsibility and in this day of turmoil

their training is a solemn challenge.

The Lord's work must be supported; let us not lose sight of that fact. The church must look to its constituency for its funds. Unless these members have a high sense of duty to God, born out of dedication of all to Him, the church must assume the role of a whining beggar, pleading poverty and inventing catch phrases in the endless quest for funds.

As a church we have set a goal of spirituality as our ideal. It is our earnest prayer that we shall never become "popular". Our members will never be large. If we strive onward and upward toward success in the stewardship of life, the stewardship of property will take care of itself and a whole-souled, good-hearted people will pour a Gal 4—Bible Monitor— -- -- Gospel Measure into the coffers of the church, "heaped up, pressed down and running over", having dedicated their all to God's work.

—O. L. S.

COMMUNION

D. W. Hostetler

Of all services incorporated in the economy of grace, there is no service that brings the

worshiper so close to Jesus as does the communion. Hence it is very important that the communicant comes to the Lord's table as nearly perfect as is possible. I think this is the primary purpose of the preceding service—the self-examination, the Supper, feet washing. To dismiss all these commands is very dangerous, for everyone that eateth unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.

For these reasons, let us look into the matter of close communion. Webster defines communion as “a body of Christians having one common faith and discipline”; “a common, accepted idea of communion is that it means common union”.

There is great danger of committing the awful sin of eating and drinking damnation to ourselves, Paul teaches plainly. To admit believers in all kinds of doctrines to the communion table is out of the question.

Now in open communion it is generally understood that anyone who is in good standing in his own church is eligible as a communicant. The writer was once present at a service where the minister gave the invitation to the altar to receive the communion. A lady who did not belong to

any church went to the altar and received the communion. A man may commit a sin that justifies his church in disfellowshipping him; he unites with another church, is taken in full fellowship and held in good standing. He may then return to his former church the next Sunday morning and receive the communion from the minister. How could he be good enough to commune with his former fellow-brethren and not be good enough to be held in good fellowship with them? The idea is pure sacrilege.

Now it is true that Scriptural fellowship and union is the foundation for the necessary qualifications of communion. They are embraced in the doctrine or law of church membership, union, peace, and love among her members. (I Cor. 1:10, Matt. 5:23, I John 3:14-16.)

Now in complying with the law of church membership, we are baptized by the one doctrine immersion, and the one spirit, into the one body which implies, first, unity of faith, second, unity of doctrine, third, unity of spirit, and fourth, unity of love. All of these go to make communion possible. Church membership is first, then communion, and if we want the blessings of communion we must approach

it in the regular way, by complying with the law of church membership. Open communion disarms the church of all authority to set the standard of fitness for communion. This will place the individual above the church while Christ placed the church over the individual. It also robs the church of the right to self-protection and admits all forms of baptism. It admits carnal warfare, brother going to law with brother, secret oath-bound societies, worldly amusements, pleasures, and dress. Since there is such a wide difference in teaching of doctrine, faith, and practice of the churches, there surely can be no open communion when communion is the standard of test of Christian union.

The church has always taught that in communion, there must be union of faith, peace, love, and mind. All these ideas have been strongly stressed in the tracts that have been written by some of our older brethren. Note I. J. Rosenberger's comment in tract No. 273: "To sit together at the Lord's table indicates a common union. But if there is no union there can be no communion. This is true; therefore, the nearer we shape our lives after the pattern of the New Testament the deeper we can drink from

the great fountain of life, Jesus Christ.

Now the great blessing contained in the communion of the body and blood of Jesus Christ is indeed wonderful. In I Cor. 10:16 we read: "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" Paul put it in the form of a question which is equivalent to saying that it is the communion of the body and blood of Christ.

John 6:53-56: "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and he that drinketh my blood, dwelleth in me and I in him".

There are four things here to which I shall call the reader's attention. First, unless we eat of Christ's body and drink his blood we have no life; second, in thus eating and drinking we have the promise of being raised by Him; third, these emblems are true—eating and drinking

bring life; and fourth, in thus eating and drinking we are in Christ and He in us: All this is, provided that we eat and drink worthily; hence Paul's teaching as to the importance of self-examination. In the upper room when Jesus said, "One of you shall betray me" there began a most searching self-examination, when the apostles said, "Is it I? Is it I?"

When we examine ourselves, no doubt we find ourselves unworthy. It is then we are getting to the right place and then we will make the thing right that makes us unworthy. We come to God and ask him to make us worthy.

In getting ready for communion, there are several things to be considered, first, matters between the individual and God. In order to commune with God we must be in harmony with his Gospel as it applies to the regulation of life. Second, matters between individuals. Troubles between members must be adjusted so they can take communion worthily. Again, there are matters between members and outsiders. "If it be possible, as much as lieth in you, live peaceably with all men." Romans 12:18. Note the words "if it be possible". That means that there must be effort on our part. Before

there is union there must be peace with God and Christ, peace with fellow brethren, and if possible, peace with all other men. I remember how the old brethren emphasized these things when I was a boy, especially in examination service. They gave admonitions and somehow these things have stayed with me. I believe that if we have the faith of our fathers, the love for each other they had, and the spirit that characterized them, we can enjoy the same fellowship they enjoyed.

I give you a picture of an old-time communion. They usually lasted two days. We met at ten and had a sermon, then a social meal, then at two another sermon. These sermons came from the hearts of men that were filled with the spirit of the living God. At about 4 o'clock we met for examination service: One, two and often three brethren would talk. These sermons were directed to the place where we were living. In the evening, we were called together to the Lord's table by singing, to engage in the ordinances of the house of God. The next morning about sunrise we would meet at the church for morning worship. Next we had breakfast. As soon after as the audience room could be arranged, each

minister gave a short talk. These were called farewell addresses and they were appreciated, for they were helpful and instructive. Brethren, give me those days and you may have the rest.

—Beaverton, Mich.

UNFAITHFUL LEADERS

Grant Mahan

God's people have always shown a tendency to go astray, to forsake the way in which he told them to walk, and choose their own way. And it has always been unfortunate for those who did so. It was so for his chosen people, as all know who are at all familiar with the Old Testament. The laws given the chosen people were for this life, and the rewards to which they could look forward dealt with this present world. The training which they should have gotten from the laws, they did not get; and so when their Messiah came they were not ready for him, did not believe in and accept him. And ever since then they have had a hard time in the world.

When the Messiah did come and was not accepted by those to whom he was first sent, the way was opened for the Gentiles to come unto God and find life and peace. Be-

fore his coming, the wise men of the Gentiles had long sought peace, but in vain. And even after his coming, after his message has been given to practically all nations, the wise are mainly without the peace which comes from the Lord. He came in order that they and all of us might have life, and have it more abundantly; he came that all might have peace. But life and peace the people have not wanted and would not accept on the conditions laid down by him. They have been like the Jews who would not allow the Master to gather them under his wing; which is the reason that their house was left unto them desolate.

We are prone to depend on some fellow-mortal for directions. That is true of us much of the time; and then often we go to the other extreme, and think we know more than anyone else as to what we need to do to be saved. Both courses are unwise oftentimes, though we must learn of others and we must have some confidence in ourselves if we are to accomplish anything. We should know ourselves, our strength and our weakness; we are in a position to know these things better than any other man.

But when it comes to a matter of religion, to seeking di-

rections as to the road from earth to heaven, there is only one reliable source of information, and that is the Bible. Paul wrote long ago that the Gospel is the power of God unto salvation, and that he was not ashamed of it. We cannot know what to do unless we are familiar with the Book. We make a mistake when we ask men what they think of certain commandments, for the commandments are plain; and in the last analysis all must be judged by the Bible, and not the Bible by the opinions any man or body of men may have of the Bible.

Back as early as the time when Paul was here he realized that leaders were not infallible, for he cautioned those to whom he wrote that they should follow him only so far as he followed Christ. If he should go wrong, they were not to follow him into that wrong. And that warning was never needed more than it is at the present time, for all too often we read that this or that celebrated leader among one denomination or another has gone astray and is being tried for heresy. It seems to be so easy for men to think of themselves more highly than they ought to think; and there are some who really seem to want to place themselves in God's place and have their

flocks follow them rather than the teaching of God.

Leaders have a very great influence over their followers, as is only right. But some leaders are blind; some were in Christ's time. He gave warning to the people that they should not be blind followers of the blind leaders; for if they were such, both leaders and followers would fall into the ditch. And false leaders will have an awful sin to answer for in the last day.

But we cannot place all the blame on the man who leads, if we follow him when we know he is going wrong; for it is the Word that is to be our guide through this world and our judge in the next world. We can learn what the requirements are, we must learn what they are; and to give as an excuse for not knowing and not doing the fact that some man told us different, will not make our condemnation any less. It is our business to know, for everything depends on our going right. If we buy a piece of property, we want an abstract, and we want it examined by a competent authority, so as to be sure that the title is good. How unwise it is, then, to be so careless about the title of our future and eternal home.

The best remedy, the only

really good remedy, in this case, is for us to learn what the Master and his apostles have taught. We do not want to be live a lie; we must not go astray when so much is at stake for us and all those who may follow us. We would not do away with leaders, but we would have them better, and we would have more intelligent followers, followers who will know if the leader steps aside even a little from the true way. Even when all strive together and help each other as much as possible, there will still be much to overcome, for the enemy is always on the alert.

“One is your Master, even Christ; and ye are all brethren.” In I Cor. 1:24 we have the true relationship of leader and follower: “Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand”. And that faith must be in Christ, not in man. Be ye followers of Christ; then will you be eternally safe.

—Homestead, Fla.

FACTS ABOUT THE BIBLE.

The Bible is the greatest literature that we have in the world. Then why neglect it? It contains the only record that we have of how everything came into existence.

In Joshua 1:8 we read that God's Word shall not depart out of our mouth but that we shall meditate thereon day and night, that we may observe to do all that is written therein: and then we shall make our way prosperous, and there we shall have good success. This is the way to have a successful life.

It must be in our heart and memory if we are going to have it in our mouth and meditate in it for out of the abundance of the heart the mouth speaketh. Matt. 12:34. Psalm 119:11 is another reason for having it in our heart. People are sinning against God because they do not know what God's Word teaches about sin. So we have to read, study and memorize scripture if we are going to live a christian life.

Memorizing scripture is one of the greatest helps to the Christian life and services, and knowledge of God's Word there is and one of the most neglected means of grace.

The Bible is the Book of books. Read it for there you will find life, joy, peace, soul rest, satisfaction and salvation. Make it part of your very life by practicing it and you will find Jesus becoming more real in your life every day; and a life which is unspeakable and full of joy. God's

best for this world and for eternity is found in the Bible. It is bread or food for the soul. See Deut. 8:3; Psalm 105:40; Matt. 4:4; Luke 4:4. What the food is to our bodies the Word of God is to our spiritual nature; and to live a spiritual life we must feed it or our life will be all of this world and no life of Christ will be manifest. Here is the great trouble with the church and the world today. Dead spiritually; living only for this world, neglecting God's Word that tells about Jesus and how to live for him.

The Bible is a lamp for our feet and a light to our path. Psalm 119:105. It reveals Jesus who is the way, the truth and the life. John 14:6.

The Bible is the sword of the spirit. Eph. 6:17. It is the power of answered prayer. John 15:7. He abides in us through the abiding word. John 14:23. When you neglect the Bible you miss God and His best for you in this world and in the ages to come.

Then Paul says in I. Cor. 6:19,20, that we are not our own but bought with a price. The price was the precious blood of Jesus. Then surely we should let Him have control of His own property; and how we should read and study His Word, His love message

to us that we might know and do His will. In the Bible is the solution of every problem of life, of the church and the world. Read and see.

Are you saved? If not, why not? Do you know the indwelling of the Holy Spirit and His work of teaching and guidance? John 14:16, 17, 26; 15:26; 16:7-15. If you neglect the Bible and go your own way it says that you will be eternally lost—separated from God and the joy and glories of heaven for the darkness and sin of hell.

When in trouble, sorrow, read John 14, Psalm 46.

When men fail you, read Psalm 27; Peter 5:7.

When you have the blues, read Psalm 34.

When you are discouraged or tempted, read Isaiah 40: I. Cor. 10:13.

When your faith needs stirring or is failing, read Heb. 11.

When you want courage for your task, read Joshua 1; II. Cor. 12:9.

When you have sinned, read Psalm 51; I. John 1:8,9.

When you leave home for labor or travel, read Psalm 121.

For Paul's rules on how to get along with men, read Romans 12.

If you are not a Christian, read John 3:16; Matt. 10:32-

33; 22:35-40; 25:31-46; Rom. 10:9-13; Ephes. 2:8-9.

—Selected.

Mrs. Ada Whitman,
West Mill Grove, O.

WALKING TOGETHER.

Amos 3:3.

T. S. Waltersdorff

Can two walk together, except they be agreed?

As I read these words it makes me to wonder what would this man, Amos, say would he be here with us in this day and age. I earnestly believe he would put the curse and downfall on us as he did on Israel and possibly more so. If we think of all the blessings we are blessed with. Surely God has wonderfully blessed us as a nation. Can we fully grasp how good God is to us? Can we see how little and undone we are and how great God is? It makes us wonder how we, as God's people, can walk together except we be agreed.

As we understand, there is more than two hundred denominations in the United States, and we learn of One Father, Son and Holy Ghost. How can there be all these many different persuasions and only One to worship, and that is God. My dear reader, this ought not to be. Is it

any wonder that there is such unrest among us as a nation? Yes, we should not wonder under such conditions. We learn of God's chosen people, the children of Israel, when they turned away from following God, they fell, yes, they were punished for the wrong they did. Do we not believe that whatsoever we sow that will we also reap? How can we, that claim to be God's children, be true followers of God except we be agreed? How can we have all the fashions of the world and be God's children? How can we go to the opera, the minstrel, the movie, the dance, the card party, and be God's children? Surely the above places do not agree with the teaching of God and his children. How can two walk together except they be agreed. Yes, how can we walk with God except we agree with Him and follow in all the way with Him? How can we belong to secret orders? Did our Savior who is teaching us the way from earth to heaven do anything in secret? How can we be oath-bound with men and women that are not even claiming to follow God? How can we lay our hands on the Bible or kiss the Bible, or raise our hands when God's Word teaches us, Yea, yea, and Nay, nay, for whatsoever

is more than these cometh of evil. Matt. 5:37. How can we have oyster and sour kraut suppers in our churches or ice cream and cake festivals in our church yards when we learn how our Saviour went into the temple and cast out all of them that sold and bought, and said unto them, It is written, My house shall be called a house of prayer, but ye have made it a den of thieves. Matt. 21:12, 13. How can we do a part of God's teachings and not all of them? If we desire to go to a place and just go part of the way towards the place we desire to go to will we ever get there? Have we any promise of being saved by just doing a part of God's teachings? If so, where is it recorded? Is it any wonder that we have such unrest? My dear reader, be not deceived, God is not mocked. One body of people sends out the call, follow us and be saved, and another say, follow us and be saved, and so on and on. This ought not to be so. Follow no man, follow Christ and be saved. We should only follow men as far as they follow Christ. In II. Timothy 3:1: "This know also in the last days perilous times shall come." Verses 4-5: "Traitors, heady, high-minded, lovers of pleasure

more than lovers of God, having a form of Godliness, but denying the power thereof, from such turn away." Why not lay all self and man-made things aside and follow these few days after the One that is able to save and the only One, and that is God. I. Cor. 1:12, we learn that some were for Paul and some for Apollos and some for Cephas, and Paul taught them that that was wrong, and so it is today, some are for this one and some for another, and this ought not to be. Why not all for Christ? How can we walk with God except we agree with Him? And if we agree with God we will let His word as it is and then only we can walk together and agree.

York, Penn.
R. F. D. 6,

TWO GREAT BOATS

By J. F. Britton

They are known as The Life Boat, and The Death Boat. The life boat was built by Noah in Asia about 2500 B. C. The other was the "Titanic" built in England and completed in the year 1911 A. D.

The Ark or boat that Noah built was planned by the architectural wisdom of God. It was the greatest boat ever

built, because of its size, dimensions and purpose were devised in Heaven. It was also the greatest boat ever built because it was built by a man, who had explicit faith in God. And too, it was the greatest boat ever built because it carried its passengers and cargo, safely and triumphantly through the flood, and over the annihilated world. Thank God, praise His holy name that those, "Everlasting Arms", are still around the church of the living God, the ground and pillow of the truth". The "Titanic" was built by England's Capitalist, and was devised and constructed according to the best skilled naval architects and naval mechanics.

The "Titanic" made only one voyage, and failed before she reached her intended port, and all her passengers that stayed on board with her cargo of immense merchandise all sank to the bottom of the sea, leaving behind her, not only the loss of life and capital, but great grief, sorrow and mourning for loved ones, gone to a watery grave. The "Titanic" very aptly represents the modern nominal church, the leaders of which are so proud of their conceived advancement in modern liberal, so-called theological knowledge. It should be noted

that the Captain of the "Titanic" had received from other vessels many warnings that there were icebergs ahead in the course he was going, but he paid no heed to those warnings. He rushed ahead in the same course, and at the same high speed, until he collided with the iceberg, which spelled ruin to the "Titanic", and death to many of its passengers, and this seems to be the way the leaders and shepherds are doing in the modern nominal church. Notwithstanding God has given many clear warnings of the dangers that lie ahead, those leaders in their lust for preeminence and vain glory persist in their conceived hallucination. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." (2 Pet. 2:18-19.) In these Scriptures, the Apostle Peter unfolds and depicts the deceptions and heretical doctrines of those false teachers and leaders. Jesus says, "Beware of false prophets, which come to you in sheep's cloth-

ing, but inwardly they are ravening wolves." (Matt. 7: 15.)

Therefore, in the earnest appeal and language of the Apostle Paul, I will say, "my heart's desire and prayer to God for" many whom I learned to love, while I labored with them in the Brethren Church, "that they might be saved". (Rom. 10:1.) I appeal to you, as one who loves you, in the name of Jesus Christ who has shed his own precious blood that you and I might have life. Do you have the abiding evidence that you are on board of the Old Ship of Zion, the Christian's Life Boat, with Christ at the helm? Or, will you continue to procrastinate, by trying to pacify and console yourselves with the deluded idea that there may be some other way; your disposition of this matter will determine your destination.

—Vienna, Va.

USING PERSONALITIES IN PREACHING OR WRIT- ING. IS IT RIGHT?

Jno. L. Kline

I have been very much impressed of late on the above subject. Perhaps more so because of the fact that I myself am somewhat guilty, and for that matter have been

more or less throughout my ministerial career of 27 years. But not until recently has it been mentioned to me by good Brethren, as being somewhat against me for effectiveness in my preaching. Now it is not the purpose of this article to justify myself or defend myself in a thing that is Scripturally wrong. But if Scripturally right, and my motive in using personalities is pure, that is, if I do it for the sake of bringing out a Gospel truth more firmly, and my heart is free from malice so that I have not in my heart to use an individual's name so that the public shall lose confidence in him; or should I in my way purposely make my statements concerning any individual so they would carry a false impression I have done wrong, and should be willing to make it right. In fact I can not see how in these modern times we can preach all the truth and justify the action of our separation from the main body, unless we give the public the just cause of our grievances, and therefore a just cause for us forming a separate body. And since I have been more or less in personal touch with not a few of the foremost leaders of the so-called conservative church, and had several of them lodging with me and eat at my

own table, and realizing that these men just a few years ago preached the Gospel the same as I did, and stood for the great principles that we, the Dunkard Brethren, are standing for, I feel that I am more than justified to refer to these men in a brotherly way and let the people know these men used to hold up the truth, and that if they were right then they must be wrong now, as the Gospel does not change. It is said of Paul that He now preaches the faith that He once destroyed. Not a few are now destroying the faith they preached for many years. Hence again to the question at the head of this article. Is it right? Is it Scriptural? If not, Paul, Peter, and Jesus made some grave mistakes.

We now call your attention to Paul's letter written to the Gallatian people; Paul here speaks of Peter and others in a very personal way (Gal. 2:9-18). Here Paul relates to these Gallatian members how he had come to Jerusalem and met some of the chief men of the church, and furthermore how he withstood Peter when he had come to Antioch because he, Peter, did not walk uprightly. Notice especially V's 11, 13 and 14. Even he mentions his colaborer Barnabas, who

dissimulated because of Peter's conduct. One more point on personality. Paul in writing to Tim. 1st Tim. 1:20, also 2nd Tim. 2:11. Here Paul speaks of three Christian professors at Ephesus. Hymenaeus, Alexander, and Philitus who had departed from the truth both in principle and practice, and led others into Apostasy. No doubt in my mind that in mentioning these persons in his Epistles that there were some that felt just a little averse toward Paul. But after all could he have established the truth as he did without these personalities. Or dare we say that Paul misrepresented any of these men. And as I want to say once more in concluding this article, that I am not writing for the sake of mere justifying myself in my manner of preaching, but like as Paul my aim has been to establish a truth and facts that I could not establish in any other way, and I sincerely believe that no one that has had the personal association and contact with these men as I have had, and having been personally under the influence of their teaching before the drift came, would find any fault. And will say again if I have in my personality misrepresented or made a statement that is not true I am ready to recant. Its the

truth I am after, when I use personalities, not the tearing down of any man's influence or character. And since all such have once preached the doctrines of the church as strong as I or anyone else for that matter, I feel we as true ministers should like Paul give the warning as regards men that go about destroying the things that they once builded.

—Decatur, Ind.

The Flora Dunkard Brethren held their council June 12 with Bro. Sherman Kendall in charge. The business that came before the meeting was pleasantly disposed of.

We decided to have Bro. John S. Kline to hold a two weeks meeting beginning Sept. 15 and closing Sept 29, with a communion.

We will be glad to have as many with us as can come during these meetings.

We ask an interest in your prayers, that much good may be done here at this place.

Josie Kintner,
Flora, Indiana.

The Dunkard Brethren Church of Quinter, Kansas, have their church house almost completed. A few days' work had to be left on account of harvest. We have been blessed, as we were not hindered in any way with the

work, and all "had a mind to work". Watch later for announcement of dedication services, which will not take place until late summer, perhaps. Although we have no resident minister, our little band is steadily increasing. Pray for us, dear readers, that we may do the will of God.

Our Lord is so gracious, so tender, so patient. He will teach and He will guide His poor feeble erring children. He spares no pains with us. He occupies Himself continually about us, in order that we may be kept from our own ways, which are full of thorns and briars, and walk in His ways, which are pleasantness and peace. Oh' to walk humbly with our God; to be content with His will; to be satisfied to fill a very humble niche, and to do the most unpretending work.

This is true dignity and true happiness. If He gives us a crossing to sweep, let us sweep it, as under His eye, and to His praise.

Sister O. T. Jamison,
Quinter, Kansas.

Spring Hill Council

We, the members of the Spring Hill Dunkard Brethren Church, of Spring Hill, Ohio, met in regular council on Friday evening, June 15th, at

the Church. Our Elder, Bro. Abraham Miller, presided and Bro. Luther Petry was also present and gave us some good remarks upon the Scripture read as well as our Elder.

It is always well to have good counsel upon the Scripture in every line, and wherever love and unity abounds there Christ is.

Our business was transacted nicely, and as our Church house needs repair and placed in condition for to hold Love Feasts, there was a building committee elected, and we are trusting that the work will progress nicely now.

We feel sure that the field is large in this section so ask an interest in your prayers, as the harvest is great but the labours are somewhat small, but with Christ's Power we can do what we can, we all can say that if at any time anyone can come to this part we would appreciate your presence. We have regular services each Lord's day, Bible School at 9:30 and preaching to follow.

—Mrs. Gladys Wolford,
Cor. Secy.
Greenville, Ohio.

The Waterford Dunkard Brethren Church met in council June 2. The business passed off in good order. The Church voted to have two

more classes in our Sunday School, a young people's class and a Junior class. We also decided to have mid-week Bible Study with Bro. Branton as the teacher. We are studying the book of "Acts".

Since our last report three more have joined with us. A deacon and wife and a young sister. We are made to rejoice to see our work growing and to know there are those who are still willing to follow the narrow way.

—Gracie Andrews,
Waterford, Calif.

The Midway congregation expects to hold a communion meeting October 6th, beginning at 2 o'clock p. m.

We wish to invite all those who can to come and be with us at this meeting.

Three members have been added to our number since our last report.

—Sylvia Klepinger,
Peru, Ind.

McClave, Colo., 7-18-28.

The Clover Leaf Church met in council June 30, Bro. Marion Roesch presiding. Bro. Joseph Root, of Carpenter, Oklahoma, was chosen Elder for the next year. Bro. Joseph Kasza was chosen Sunday School Superintendent. We expect Elders L. I. Moss and S. P. VanDyke with us August

8th to give us a few meetings, and hold our Love Feast on the evening of August the 11th.

We would be glad if more of the members from other places could be with us.

All are welcome.

—Mr. J. L. Wertz.

NOTICE

We, the Plevna congregation, expect, if the Lord wills, to commence a series of meetings October 1 with Bro. Joseph Robbins of West Milton, Ohio, as evangelist, the meeting to continue two weeks, and on October 13th to close with our Love Feast. A hearty invitation is extended to all that can be with us. All those coming by rail come to Greentown, Indiana.

—J. A. Leckron,

Route No. 2,

Greentown, Ind.

Englewood Church met in council June 23. It being our regular quarterly meeting we had quite a bit of business to take up.

As our Elder, T. A. Robinson, could not be present Bro. Joseph Robbins acted as moderator. Bro. Harry Bowser was also present and assisted in the meeting.

The business was transacted in a pleasant manner and in a way that was helpful to all.

We decided to hold our Love Feast October 27, to be an all day meeting.

All who can come are invited to this meeting. Bro. Reuben Shroyer begins a revival here July 29. Your prayers in our behalf are solicited.

—L. W. Beery,
Clerk.

Eldorado, Ohio.

We met in regular council June 21, 1928, with our Elder presiding.

Five letters were received.

The work on our new church house is progressing nicely. We are hoping to have it completed, so we can dedicate by the first of September.

Our Love Feast will be October the 6th, beginning at 10 a. m.

—Gladys Miller, Secy.,
New Paris, Ohio.

NOTICE

The new Dunkard Brethren church at Quinter, Kansas, will be dedicated August 19, all who can are invited to this service. Elder L. I. Moss, of Ohio, will preach the dedication sermon.

—S. R. Kesler.

OBITUARY.

Royer, Cora, only daughter of George and Amanda Royer, was born February 4th, 1884,

died June 26th, 1928. Aged 44 years, 4 months and 22 days. At the age of 15 years she obeyed the call of her Master, uniting with the Brethren Church, remaining true and loyal to her early faith, taking a firm stand with the Dunkard Brethren. She loved the Church, and while on her sick bed she gave liberally to the work of the Church, which we fondly cherish as a memorial of her. On March 27th, 1928, while working around an out-door kettle her clothing caught fire and burned her badly, from which she suffered intensely for thirteen weeks.

During this time she called for the Anointing, and all that medical aid and loving hands could do was done, until death relieved her of her suffering. The mother and three brothers preceded her. The father and one brother remain. Funeral services were conducted by Eld. E. D. Fiscel, assisted by Bro. Roscoe Royer.

—Elizabeth Erb,
Gale, Iowa.

CROSS BEARING **Ollie Flora**

Jesus said "Whosoever doth not bear the cross can not be my disciple". If we would follow Jesus he must leave the things of the world and not

let them allure us away or we are eternally lost. Our crosses are heavy if we do not call upon the Lord to lighten them. The world dresses so immodestly it is a temptation to Christians to do likewise. It is so different from the world that anyone who dresses plainly is ridiculed by the world and this is one big cross. To the wicked people the cross is all foolishness but unto those who are saved through Christ the cross is a joy. His yoke is easy.

The people of the world call the cross a stumbling block because they don't believe Jesus bade them take up the cross. They should glory in the cross instead of feeling it a burden. The road that leads to heaven is straight and narrow, while the world has a road that is wide and easy to follow. It leads in the way of sin and the end is eternal death. If we follow after Christ we must take up the cross, the yoke will be easy and the burden light. If we take up the cross cheerfully it will be lighter. We should be reconciled to death on the cross, should it be our lot, for Christ died on the cross for our sins and we are as nothing compared with Jesus. If we follow not Jesus and do not take up the cross we are lost forever. It is written in Isaiah

53:4 and 5, "Surely he hath borne our griefs and carried our sorrows—He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Jesus said that those who would not take up the cross are not worthy of him.

—Quinter, Kans.

EXTERNAL and INTERNAL EVIDENCE

Reuben Shroyer

The child of God has both internal and external evidence of his Spiritual life. Both evidences **center in the Word of God**. He obeys from the heart the form of doctrine. (Rom. 6:17.) It is possible for us to have the **external without** the internal. A tree may be dead. We are told of some having a form of godliness but denying the power thereof. (2 Tim. 3, 5.) We read of wolves in sheep's clothing. It is just impossible to have the **internal without** the external. A live tree always responds to the laws of God in the seasons. "A good man out of the good treasury of his heart bringeth forth good things." (Math. 12, 25.) Nowhere do we read of sheep divested of their clothing or

of sheep in the clothing of wolves. There is always a definite harmony between the **inner life** of the child of God and the outward form of his life. There is as much difference between the Spiritually minded man and the formalist as exists between the live human being and the marble statue. Each has form, but only the first has both life and form. The hypocrite has saintly form **without Spiritual life**. The child of God has the mind, spirit and life of Christ **within his saintly form**.

The difference is, in spirit and not in letter or form.

The child of God is a Spiritual being, he goes contrary to the flesh, he does not walk after the flesh, but after the Spirit. (Rom. 8:1.) He is free from sin and alive unto righteousness. For the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death. (Rom. 8:2.) He hath been crucified with Christ. (Gal. 2:20.) In this death he is freed or justified from sin. (Rom. 6:7.) The old man being put to death was buried, and a new man arose from the grave of **baptism** to walk in newness of life. (Rom. 6:4.) This man is Spiritual with a grave between him and carnality. The child of God is not only a Spiritual being but he is a new

creature, before his conversion he was **carnal**. To be carnally minded is death. After his conversion he is **Spiritual**. To be Spiritually minded is life and peace. (Rom. 8:6.) This is a wonderful transformation and brings him into Christ. "Therefore if any man be in Christ he is a new creature. Old things have passed away, behold all things have become new." (2 Cor. 5:17.) This wonderful change is produced by the Word of Truth. "Of his own will begot he us with the Word of Truth." (James 1:18.) The Word comes in contact with that part of the mind called the intellect. Intellect accepts the Word as truth, it is believed and Faith is the result. "Faith comes by hearing and hearing by the Word of God." (Rom. 10:17.) Faith once in the heart, **repentance** and **baptism** soon follow, and the internal evidence is fixed a new mind and a new Spirit. We then have the mind of Christ. (I Cor. 2:16.) "As many as are led by the Spirit of God they are the sons of God." (Rom. 8:14.) Having these within the **outer is sure to follow**. For the Spirit leads into all truth. We are filled with love. The intellect being filled with the Word of God, the sensibilities are quickened and a feeling of peace and joy and ease of con-

science is the result. A love for God and all that is good burns in the heart. A dislike for sin is experienced. The **will yields to the will of God**. "The Spirit itself bears witness with our Spirit that we are the children of God." (Rom. 8:16.) We find ourselves no longer at variance with the Word of God. Being filled with the new life of love we obey. "He that hath my commandments and keepeth them, he it is that loveth me." (John 14:21.) "If a man love me he will keep my words." (John 14:23.) "This is the love of God that we keep his commandments and his commandments are not grievous." (I John 5:3.) The external evidence is the other form produced by obedience to the commandments. "Show me thy faith without thy works and I will show thee my faith by my works." (James 2:18.) "And hereby we know that we know him if we keep his commandments, but whoso keepeth his Word in him verily is the love of God perfected, hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." (I John 2, 3, 4 5, 6, 7.)

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THAT MEETING AT UNION TOWN

There is much talk going the rounds of the press and pulpit these days relative to union of the various churches in the world, especially the protestant churches. As for any union of Protestantism and Catholicism that is out of the question; for Catholicism will never unite with Protestantism until protestants renounce everything else and embrace Catholicism, which in reality would not be a union but a renunciation of Protestantism and acceptance of Catholicism.

So the fight is on between Protestants and Catholics, and from the above considerations it is to be a fight to the finish, and whether the result is to be "survival of the fittest" remains to be seen. And whether a union of protestants would make them more formidable against their common foe may be a question, but such seems to be the prevalent idea.

Harmony meetings have been held in some sections of the country with more or less success as viewed by those participating; and a workable union has, in some instances, been effected. This has served to encourage the idea of a future meeting in a place which, for convenience, we will call Union Town.

In this meeting, playing on imagination, we see a council table of huge proportions around which are seated the wiseacres of modern Protestantism endeavoring to devise and plan a common platform upon which Protestantism can unite its forces.

After a few appropriate remarks by Bro. Abram and a brief but earnest prayer by Dr. Brown the meeting is called to order, after which a brief statement of the purpose of the meeting is made by Bro. Caleb, next a method of procedure is suggested and proposed by Bro. Dan. After some little discussion, the method proposed by Bro. D is adopted. Under its liberal

provisions any leader of each participating body or church may offer suggestions as to a common basis of union, upon which Dr. Eli thinks, as one of the fundamentals, faith in Jesus Christ, will do to start with, and the Amens run down the line on one side of the table and reverberating return on the opposite side, while an expression of complacency and satisfaction beams from the facts of all present.

Feeling somewhat emboldened by what has just been experienced Bro. Fry suggests that the inspiration of the scriptures should be one of the fundamentals of the union, whereupon a cloud of suspense seems to be manifest in the expression of a few faces, as Dr. B's and Dr. E's. After a short period of silence Prof. Grim musters up courage to suggest that he had for some time been a little skeptical about that "Jonah and the whale" story, and somehow Daniel and the lions, and the Shadrick Meshack, and Abednego stories were a bit contrary to reason and science but if satisfactory to the rest he would raise no question.

While upon this question, Bro. Hill who carries D. D. to the end of his name, thinks we should state our position on the Bible account of creation and the "virgin birth"

of Christ, both of which are contrary to reason and science, as he sees it. But Elder Sham thinks these things should not challenge our faith in the least. He thinks if we doubt these scriptures we may as well doubt the whole and if these are not true the whole is a myth.

Dr. Jones arises to state that it is now a commonly accepted theory among the educators that life started from a minute particle or atom of plasma which developed, in course of time, into an amoeba and this into fishes, reptiles, fowls, beasts, and finally one of these, perhaps, the ape, monkey, or orangoutang finally developed into a man. He further states that his people as a rule are among the educated and in their ministry are to be found some of the ripest scholars in the country and if this theory is rejected by this body he seriously questions whether his people can be induced to join the union should one finally be effected.

Elder I, not being so highly educated does not understand how that one atom of life developed into fishes, reptiles, fowls, beasts or if there was an atom of life for each species, he wonders why there was not an atom from which to develop man. He also wonders how that one atom

developed the sexes, male and female. And still he wonders if one monkey developed into a man, another into a woman, why all the monkeys didn't turn into men and women and so annihilate the monkey tribe.

Dr. J does not think it advisable to enter into a discussion of these matters now, but that each one be allowed to hold to his own opinion on the matter and proceed with the business of the meeting; that he would find no difficulty in fellowshipping a brother who could not accept the theory of evolution for lack of education.

Deacon King, not being among the educated class hesitates to ask questions, but he would like to know how Dr. J. accounts for the origin of that first atom, or atoms, if there were more than one to start with; and he wonders if there are any of those atoms to be found now, and, if so, are they still developing into fishes, reptiles, fowls, beasts, etc., as they did in the beginning.

Dr. J thinks it would take too much time to explain all these things and for the interest of the meeting he suggests we drop the subject now, as there are so many unfamiliar terms connected with it it would be difficult to explain

it to the uneducated satisfactorily.

Syster Lydia recalls Dr. H said something about the "virgin birth" of Christ being "contrary to reason and Science". She wonders what reason and science have to do with the case, since all we know about Christ is what the Bible says about him. And as we started out with faith in Christ as one of the fundamentals, if the Bible account of him be incorrect, our faith is vain.

Dr. H thinks it not necessary to raise any question here, as Jesus was a great man as we all know. And while the historic record of him may, in the main, be correct, yet whatever else is said of him or his works may be accounted for from natural causes.

Sister L admits her ignorance, and so does not understand how his speaking life into a dead body in which decomposition had set up could be accounted for from natural causes.

Dr. H thinks if the meeting is to be turned over into a debating society in which all our differences are to be discussed, we may as well adjourn sine die. For while all these things are understood by the learned, yet they are difficult to those not so well informed. At the same time

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Ord L. Strayer, Vienna, Virginia, Associate Editor.



he has no trouble in extending the hand of fellowship to all those Christians who are not so well informed on these matters. And by exercising a little tolerance in our views these things need not be a barrier to our effecting a workable union. And since we are all Christians, and all aiming for the same place we ought to be able to lay down trivial matters and unite our forces against the common enemy that his strongholds may be torn down and the world won to Christ.

Brother A who happens to be in the "chair" is pleased with the fine spirit manifested by the speakers of the evening

but feels we should now adjourn to meet a couple of weeks later. So after being lead in a word of prayer by Elder I the meeting was dismissed.

TRAINING CAMPS

At this season of the year we hear much about Training Camps. These camps are located in some grove or at some lake, one or more being found in each College Territory. Every local church is supposed to send one or more representatives for training. The program includes social and religious courses and athletics, and is intended to train young people for leadership.

These camps may be successful in turning our Summer Pastors and Directors of Religious Education. They may qualify folks to ask a higher salary, or to become more popular among other young folks through their ability to lead off in entertainments that appeal to the youth of today; but do they meet the real needs of church and state?

We need moral and Christian education. Do the camps above named develop industry, self-control, and loyalty? Do they develop the Spiritual Life? Are they successful in training men and women to

become great the Christ way—through sacrifice and service? How much more will they accomplish than our other agencies to promote moral and Christian education? We now have our Public Schools, magazines and books on Child Training and Psychology, Sunday Schools, Daily Vacation Bible Schools, Christian Colleges, Summer Assemblies and Training Camps. In spite of all these, it is true as one writer says: "Christian America leads the world in crime, and statistics show that the greater number of crimes are committed by the youth of our land".

What is the matter? Might it not be true that we overlook and under estimate our very best Training Camps. The best Training Camps of the Dunkard Brethren Church are the two that God instituted—First, the Home; and second, the Church. We will do well to turn our serious concern, energies, and finances to the proper care and management of these.

In the home we have the opportunity to train our young people, not ten days or two weeks, but three hundred and sixty-five days out of a year. Here we have the opportunity to develop leaders in the rising generation, and in this generation lay the foundation for

leaders in the generations to follow. The home is a Training Camp which offers the finest opportunities to develop character and train leaders through heredity, environment, and teaching.

If our homes will build up an environment of industry, honesty, self-control, love, gratitude, co-operation, personal purity, loyalty to government, and devotion to God and will put on a program of teaching consistent with the example set up, and against idleness, disobedience, extravagance, intemperance, lust for vanity and pleasure and indifference to things Spiritual, then future generations will inherit some of the fundamentals of Christian character, and will grow up in an environment conducive to the same, and will be inspired to continue to teach along the same noble lines. Have we any thought of the far reaching influence we are wielding on future home, church and nation as we operate in our homes from day to day? Do we realize daily, that we have charge of, and are responsible for the program of the most important Training Camp in the world today?

The church is our other Training Camp that offers great opportunities for the training of humanity for life

both here and hereafter. We assume that the Home, through her devotional atmosphere and the teaching of Spiritual things, has fulfilled the command of Deut. 6:4-9, and thus children already have a liberal knowledge of the Bible. The Church now continues this Bible teaching begun in the home, teaching both believer and unbeliever regardless of educational attainments and without any charges. Through the Church and her auxiliary, the Sunday School, we are taught to profit by the lives and experiences of many Bible Characters. We are taught about sin and its awful results, and the wonderful plan of Redemption. The Christian Graces and how to develop them, our duty to God and man, the way to live and how to teach as shown by the Savior, the comforting promises of glorious rewards and many other things such as the Doctrines and Ordinances we are taught in the Church.

As the Church reveals to us the Bible, including the Church's own history, how she was founded and how she works under the direction of the Holy Spirit for our Salvation, our love and loyalty is kindled anew. We are thankful for such a God-given Training Camp as the Church. We enjoy the sacred ordi-

nances and the fellowship of the saints in communion with God.

Who can estimate the worth of Home and Church? If we operate in them and direct them as instructed by God, who will not with joy and reverence say: These are our "Training Camps". These will train Christians that will maintain their high standards throughout the future without any such thing as a "Modern So-called Training Camp".

—F. B. S.

NONCONFORMITY

Part II.

D. W. Hostetler

Now abideth pride, fashion, extravagance, these three, but the greatest of these is pride.

Turn with me to Romans 12:2. Here Paul is stating a principle and Gospel principles are eternal. They come from God. They are divine. They never change—neither can man change them. That the book teaches nonconformity and Gospel plainness and simplicity in our lives cannot be denied.

I wish to discuss the dress question as it touches or is related to the principle of nonconformity. The position of the Dunkard Brethren Church on this subject is, in

short, coats with standing collars for the brethren, no neckties; the sisters wear plaid hoods and bonnets and dresses made in a modest style without ruffles and unnecessary appendages.

Now if we could work out a method that would serve our purpose in carrying out and maintaining the principle better than our present method, I would be willing to make a change. But as long as this isn't done I am going to stick eternally to the form and method we now have. One thing is sure, we cannot maintain the principle by following the ever changing styles and fashions of the world.

There isn't any other doctrine emphasized in the Book of God more than unity—unity in teaching; we shall all speak the same things; unity in faith; one Lord, one faith; unity in practice; let us walk by the same rule, let us mind the same thing. The idea that the followers of God should be all alike is very clearly taught in the parable of the shepherd and the sheep. A sheep is a sheep and a wolf is a wolf and in their natures they are living far apart. Of course, one in a while you will see a black sheep and it is true that a wolf sometimes gets into sheep's clothing. But who ever heard of a sheep

getting into a wolf's garments?

We refer frequently to Romans 12:2 but it is a text direct to the point. In our effort at maintaining the principle of nonconformity, what is the spirit that prompts our effort? Was it not the spirit of the Gospel that led our brethren to work out our present rule? No one who has any respect for our fathers will question their motive and if it was the Spirit that led them in their work, we are right. Now if the spirit of Jesus Christ controls us, we will conform to him in his teaching, manner of living, in humility and simplicity. On the other hand, if we follow Madam Fashion with her ever changing styles, it is undeniable that Madam Fashion controls us. The spirit that leads an individual to conform to the world leads him to the show, the ball room, to satisfy his mind with pleasure. Amusements darken, deaden, and deceive the soul, but the Spirit of the perfect will of God will lead him on a mission of doing good and leading a life of simplicity.

The second proof for our position on nonconformity in dress is drawn from I Timothy 2:9 and I Peter 3:3. The teaching of these two apostles is too plain to be denied.

Adornment must be in modest apparel. Gold, pearls, and costly array are forbidden. There is this issue—who shall determine what we shall or shall not wear? An elder said to me not long ago in a conversation regarding the wearing of neckties: “The necktie is a matter between the individual and God. If he feels that it is wrong, he should not wear it. But if he does not feel that it is wrong, he may wear it.” This is absurd. Where does God have any hand in such an arrangement? Settled in this way it would be a matter between the individual and himself. If such a method were applied to all questions and issues, there could be no definite standard of church life. It robs the church of all authority in directing the lives of the members that comprise the church. The matter of dress must be decided by someone and we are contending that God has given us the rule by which we should be governed. The church must take God’s word as its standard of teaching and faith and practice and it is the duty of the church to see to it that none of its members live in open violation of the commands of God. To teach as the elder referred to above taught is to give the members of the church un-

limited liberty in the matter of dress, in consequence of which every style, variety, and manner of dress has been brought into the churches in the last few years.

The third reason for the position of the Dunkard Brethren is that plainness is the only system of church polity that can preach the Gospel to the poor in a way so they can accept it. The poor cannot be at home in the popular churches because they are too proud. The poor cannot dress in fine silks decked with diamonds and gold and pearls.

To make it more clear, turn to Luke 14:18. “The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor”. Matthew 11:5: “The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them”.

In this we see that Christ came into the world on a mission of salvation. He lived a life of simplicity. He preached such a Gospel that the poor could understand and accept it. He gave the church the great mission of preaching the Gospel to the world and it must be done in the same way that Jesus

did, so the poor can accept it and feel at home in the church today, just as they did in the time of Christ. Therefore the church must dress in a humble way and the ministry must be a humble ministry in order to preach the Gospel as Jesus did. We must have a ministry that is anointed with the spirit of humility. It is true that a preacher will build a church largely like himself. Logically we need a ministry that is like the church we are trying to establish. In concluding this thought I refer the reader to the case of the rich man and Lazarus. The rich man fared sumptuously every day. Here is conformity to the world clearly set forth in that this rich man was clothed in purple and fine linen. There were two things the Lord had against this rich man. One was that he was dressed in the latest style and finery and the other was that he cared nothing for the poor. That this rich man was proud cannot be denied.

Our fourth reason for plain dressing is based on the doctrine of transformation. To be "transformed by the renewing of the mind" is to change the disposition and temper from a state of enmity to God and his law into the image of God or into a disposition and temper conforming to

the will of God. This carries with it the idea of a change of heart, or a regeneration, which is to renew or restore. Regeneration is the process of refining or purifying and in this process of refinement the love and desire are changed. Instead of the desire to follow the styles and fashions of the world, the individual has the desire to conform to the Gospel teaching which is separation from the world.

A Gospel conversion changes a man inside and outside, as well, for there will be an external manifestation of that which is within. "But", someone says, "if the heart is right, all is right". True, but if the heart is right, gold and beads for adornment and the latest styles for the body, will not be worn. This is not only a violation of the doctrine of regeneration but it is also a heathenish practice. If I wanted to practice heathenism I would go to India or China and study the art of wearing jewelry. I would learn how to wear the ankle rings, the bracelets, and noserings. I would stay there until I became a graduate in the profession. Then I would come back and show the rest of the folks how to practice heathenism.

Now let us take an example of two persons both of whom

are following the styles of the world. They hear the Gospel preached, become convicted of sin, and unite with the church. The one dresses just as he has always dressed and goes where he has always gone. Where is there any evidence of a change of heart? The other person conforms to the established order of the church. He quits places of worldly amusements. He is in Sabbath School and prayer service. Instead of spending his money and time at the lodge and theater, he promotes church work with his time and money. Now which of the two is really showing the fruit of transformation or a change of heart? II Thess. 5:22 will bring it a bit closer. Paul says, "Abstain from all appearance of evil". Then to "be transformed by the renewing of the mind" is to change the form, or to change the shape or appearance—to metamorphose. The same word is used in describing the transfiguration of Christ, where it clearly means a change of outward appearance.

In II Cor. 3:18 we have the work of transformation even more clearly stated: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the image from glory to glory

even as by the spirit of the Lord".

Now I think that we as a people teach more real change of heart than any other. Note what Jesus says in Matt. 6:20-21: "But lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is there will your heart be also." What does Jesus mean when he speaks of the heart? He means our affections. Paul says, "Set your affections on things above, not on things on the earth. For with the heart man believeth unto righteousness.

Again, Jesus says, "A good man out of the good treasure of the heart bringeth forth good things and an evil man out of the evil treasure bringeth forth evil things". From these texts it is seen that when Christ speaks of the heart he means affections. So, when we speak of a change of the heart we mean a change in the objects of our affections—change from the things of the world to the things of heaven. And when the heart or affections is thus changed, it will be manifest in the life, for it is said that "by their fruit ye shall know them", and now after this change he is a good man and a good

man out of his heart will bring forth good things. It is an evil thing to follow the ever-changing styles and fashions.

—Beaverton, Mich.

PEACE IN OUR HEARTS.

Benjamin Lebo

Dearly Beloved, my hearts desire and prayer to the throne of Grace is that each one of us may be filled to overflow with this peace of God, which is so freely given unto us by his only begotten Son, our Lord and Savior who is the prince of peace. And dearly beloved, in order that we may rightly appreciate this peace of God, we must live in subjection to the will of the prince of peace. May God help each one of us to come to the foot of the cross and again behold the sweet countenance of the prince of peace. I am persuaded we greatly need a new vision of Jesus each day of our lives that we may successfully combat the adversary of our souls. Oh, how grateful we should be for such a wonderful Savior. One who can and gladly will do so much for us if we ask him in faith believing; one who not only offers peace, but said with

his holy peace filled heart, "the chief cometh not but for to steal and to kill and to destroy, I am come that they might have life and that they might have it more abundantly". (St. John 10:10.) How thankful we should be for this wonderful Savior who gives us peace, life abundant, yea, eternal life in his hallowed presence. May we take heed to our lives that we may "let our lights so shine before men that they may see our good works and glorify our Father which is in heaven. (Matt. 3:16.) How happy we should be that this peace of God is found only in Jesus who is unchangeable. "Jesus Christ, the same yesterday, today and forever". (Heb. 13:8.) Listen to Jesus' precious words, "Peace I leave with you, my peace I give unto you not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid". (St. John 14:27.) He alone can give everlasting peace. Now dear brethren and sisters, may we earnestly pray to Almighty God in Jesus' name that we may indeed have this peace, this wonderful peace to come down from our Father above and sweep over our spirits forever I pray fathomless billows of love.

—R. D. No. 7,
Carlisle, Pa.

JEWISH TEMPLES

By Joseph W. Smith

Their History.

Note:—I would like for the reader to bear in mind that the history of the Temples is a brief history of the Jewish Dispensation, which in turn is a type of the Christian Dispensation.

Solomon's Temple

Built by Solomon between years 1012 and 1005 B. C. or about 7 years in building.

In the first place, we wish to notice that this Temple was built when both King and Kingdom were at their best, or practically so.

This Temple was not noted for its size or Architecture; as it was only about 90 feet long, by 30 feet wide, by 45 feet high; in addition to this there was in front of the Temple a porch or an annex 30 feet long (or the width of the house) by 15 feet wide, by 10 feet high.

As said before, this Temple was not noted for its size or its architecture, but it was noted for its great cost, as it is claimed according to history there were used in its construction between two and three billion dollars worth of the finest gold obtainable.

Now why this lavish use of gold, or what does it stand

for, or what does it teach us.

In the first place, it teaches us that in our service and duty to God, he asks or demands our very best; second it is a type of purity of character of God and Christ, and also of the purity of the cause which Christ established upon the earth. It also stands for the purity that should characterize God's children, for in 1st Peter 1:16 it says "be ye Holy; for I am Holy".

This Temple also was a type of heaven, where the streets are paved with gold, the home of the redeemed; and also a type of the purity that should be in God's Kingdom here on earth.

This Temple stood until B. C. 586, about 418 years; when Jerusalem was taken by Nebuchadnezzar, the Temple was robbed and destroyed, and the Jews carried into Babylonish captivity, where they remained for about seventy years. In this time the Babylonian Empire was overthrown by the Media-Persian Empire, which was the means of bringing the Jews under the rule of Cyrus, who was favorable to them, and allowed, and even commanded them to return to their native land, rebuild the Temple, and restore the worship of God.

The first deputation soon returned under Zerubbabel.

who at once began the building of the second or what is known as

Zerubbabel's Temple

Histroy says this project was financed by Cyrus the Great; and while the building was somewhat larger than the first temple, it was not near so fine and costly, and was of no special note, only this lesson we wish to draw from it. In Ezra 3-12 we have this: "but many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy.

The lesson we wish to draw from this is, while God upon their repentence, was willing to forgive them, and restore them to their former home, which certainly gave cause for rejoicing, but the older people who had seen the first Temple, could see and were made to realize what they had lost through disobedience, and this is always true, we must always suffer for disobedience.

This Temple stood for about five centuries, when it was torn down, by Herod the Great, to make place for what is known as Herod's Temple.

In part two we will try and draw some lessons from Herod's Temple.

Herod's Temple

Built by Herod the Great, about 20 B. C. First I wish to refer to a little history in regard to Herod the Great; while he was an Idumean by birth, yet he was a Proselyte to the Jewish Faith; appointed King of Judea by the Roman Emperor, about 47 B. C. While Herod was a Jew by profession, he was not a good Jew at heart, for history gives us the fact, that he was very cruel and stood in bad repute with his own people, during nearly his whole reign; but for some cause not given, toward the end of his reign he sought the good will of the Jews by promising to build them a new temple; "The Zerubbabel Temple which had stood for five centuries was falling into decay at this time".

History informs us that this temple, "was a stately pile of Graeco-Roman architecture", so we see that while Solomon's Temple was built for God's glory, and under God's direction, this temple was built to please the people; and that I fear is what is going on all over our land today, building churches, not so much for God's glory, as to please the people.

This temple was in building during Christ's life on earth, and is the temple that he twice cleansed during his ministry,

and said in Matt. 21-13: "My house shall be called the house of prayer; but you have made it a den of thieves". And I much fear that if he were to come to many of the churches of today, he would say, you have made my house a play house, a house of banqueting and feasting.

This is the temple against which Christ's prophecy was spoken in Matt. 24:1-2 and was carried into fulfillment forty years later by Titus, the Roman general.

Now why all this judgment against the Jewish nation, it was because of disobedience, and rejecting the Christ; and a similar fate awaits modern Christianity; well, says the modern Christian, we believe in Christ, we have not rejected him; but I say you have, for he says in John 14-21 he that hath my commandments, and keepeth them, he it is that loveth me; (verse 24) he that loveth me not keepeth not my sayings. I am well aware that the modernist has a very sleek way of getting around these sayings, but here are Christ's own words, which will stand in spite of all modern inventions.

In Matt. 24:38-39, we have this, "for as in the days that were before the flood, they were eating and drinking, marrying and giving in mar-

riage, until the day that Noah entered into the Ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of Man be".

This is exactly what is going on today, if modern religion was what it claims to be, why does the Savior ask in Luke 18-8, nevertheless, when the Son of Man cometh, shall he find faith on the earth, implying the fact that it will be scarce; if modern faith were what he had in mind there would be a plenty of it.

—Woodland, Mich.

We are now readjusting our mailing galley. If any mistakes occur notify us at once. We hope to reduce irregularities to a minimum, and see that your Monitor comes to you regularly from now on.

THE RESULTS

By J. F. Britton

"When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Jas. 1:15. Hence lust is not only the parent of various types and characters of sin, but it also leads to eternal death, as the finished product of lust.

No wonder that the Holy Spirit directed the Apostle Paul to write, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption". Gal. 6:7-8. A great man once said, sow a thought, and you will reap a habit, sow a habit and you will reap a character, and sow a character and you will reap a destiny. O, the eternal horrors that cling and cluster around the second death; the sowing of the flesh.

When a carnal desire has conceived it bringeth forth a perverted appetite, which fastens its fangs tenaciously into its victims and deprives them of their will-power, to deliver and free themselves from the clutches of a perverted appetite. In vain they cry out, "Oh, that I could quit. If I only could get rid of this awful habit that is destroying my very life." Hence we see the results of a carnal desire. And when a carnal desire for money has conceived, it bringeth forth covetousness, and will impel its victim to reach out the greedy hand against the protest of conscience, and at the sacrifice and expense of the noble virtues of equity. And generally, the result is, "Thou

fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? Lu. 12: 20.

When pride has conceived, it produces vanity, arrogance, and contemptuousness. The writer has often wondered, what there is about pride, that is so offensive and repulsive as to incur God's hatred? In the sacred volume we call the Bible, we read nowhere where God hates the looks of a drunken man, nor an infidel, nor a blasphemer, but in that dark catalog of heinous sins, a proud look stands at the head of the list. The catalog reads as follows: "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false tongue that speaketh lies, and he that soweth discord among brethren." Pro. 6:16-19. If a proud look is detestable in the sight of God, who can give us some proximate idea of the stupendous and far-reaching results in the exercise of pride in its full strength? Hence we see "Pride goeth before destruction and a haughty spirit before a fall". Pro. 16: 18.

In the dark record of Nebuchadnezzar, we see the awful results of pride, "But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, and he was driven from the sons of men; and his heart was made like the beasts', and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." Dan. 5:20-21.

In order that Jesus might impress the gravity of lust he said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Mat. 5:27-28. Therefore when pride and lust grip a church and fasten their carnal fangs into its very system, like "leaven in the meal", the whole body becomes corrupt and debased. "For if we sin wilfully after we have received the knowledge of truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indig-

nation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace"? Heb. 10:26-29.

Hence, no tongue can tell, no pen, can describe, eternity alone will reveal the awful results of lust, with all its burning consequences. "For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccl. 9:10. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13-14.

In view of those burning prohibitive admonitions, would it not be wise and logical, that we, "Love not the world, neither the things that are in the world? If any man love the world, the love of the Father is not in him. For all that is in the world, the lust

of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Jno. 2:15-16.

—Vienna, Va.

CROSS BEARING

William Flora

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Mark 8:34. We have to deny ourselves the pleasure of this world, that we can get along without. Such as, entertainments, going to pleasure resorts and ball games. And he that taketh not his cross, and followeth after me, is not worthy of me. Matt. 10:38.

We have to take the cross and follow after Jesus if we expect to walk the straight path and enter the narrow gate. We have to be careful what we do, how we act, the company we keep, and what we say. We have to lend a helping hand and speak words of encouragement to our fellow men.

In Luke 9:23 we are told to take up our cross daily. We have to be careful every day as Jesus did. Jesus went about every day teaching and

preaching, so we have to work every day to save our own souls. And whosoever doeth not bear his cross and come after me cannot be my disciples. Luke 14:27. We cannot do good for Christ unless we do take up the cross. Jesus said, "He that is for me is not against me. And they that are Christs have crucified the flesh with the afflictions and lusts. Gal. 5:24. If we are Christs we have suffered embarrassment, fun that is made of us, and the falsehoods that are told about us.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. 6:14. Christ was crucified to save me from the sin of the world. That I might know better how to bear my cross and give an example to the world so it will make their cross easier to bear.

—Quinter, Kans.

SEEING THE WORKS AND WONDERS OF THE LORD

Sister O. T. Jamison

"They that go down to sea in ships that do business in great waters; these see the works of the Lord, and His

wonders in the deep". Ps. CVII 23, 24.

How true is this! and yet our coward hearts do so shrink from those "great waters"! We prefer carrying on our traffic in the shallows, and as a result, we fail to see "the work" and "wonders" of our God; for these can only be seen "in the deep". It is the day of trial and difficulty that the soul experiences something of the deep and untold blessedness of being able to count on God. Were all to go on smoothly this would not be so. It is not in gliding along the surface of a tranquil lake that the reality of the Master's presence is felt; but actually when the tempests roar and the waves roll over the ship.

The Lord does not hold out to us the prospect of exemption from trial and tribulation; quite the opposite; He tells us we shall have to meet both the one and the other; but he promises to be with us.

The Master's presence with His faithful servants, while passing through the furnace, is better far than the display of His power to keep them out of it.

The Lord's presence is never so sweet as in moments of appalling difficulty.

Let us take courage dear ones, do not give way in this time of trial when many of

us have to give up many things that were dear to us, and are placed in straits of disadvantages and difficulties. We have only therefore in confiding faith, to cast ourselves on Him who is able to keep us that we may not quail or falter, but take Him at His word.

"Thou wilt keep him in perfect peace whose mind is stayed on thee".

—Quinter, Kansas.

NOTICE.

Decatur, Illinois, Dunkard Brethren would be glad to have a minister move into their community to assist in the work of the Master at that place.

Write Eld. Henry Lilligh, 1530 N. Monroe St., Decatur, Illinois.

The Pleasant Ridge Congregation expects to have a Harvest Meeting Sunday, August 26th.

We cordially invite all those who can to come and spend the day with us.

Loma Cook.

Bro. L. I. Moss will begin a series of meetings August 26 at the Plainview Church. Come and enjoy these meetings.

Harry C. Bowen,
Brookville, Ohio.

Don't Forget to Read the Bible

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick Cerro Gardo, Ill.

OUR MONTHLY TEXT

o o o o o o o o o o o o o o o o
 o o
 o "He that hath an ear,
 o let him hear what the
 o Spirit saith unto the
 o churches." (Rev. 2:7a,
 o 11a, 17a, 29; 3:6, 13, 32.) o
 o o
 o o o o o o o o o o o o o o o o

Scripture References.

Matt. 11:15; Mark 4:9; Luke
 8:8b; Matt. 13:3; 17:23; Mark
 12:29 (Deut. 5:1; 6:3); Luke
 8:18; Jno. 8:47; 10:27; Prov.
 20:12; 28:9; Matt. 13:9-17 (Isa.
 6:9, 10; Ezek. 12:2); Jas. 1:22-
 25.

God's Design in the Human Ear.

As John the Revelator was in the Spirit on the Lord's day he was well fitted to give the spiritual message to the seven churches of Asia. And whatever fault or lack that Christ saw in most of their churches, or, as in a few of them, virtues worthy of praise, he would give as a final word of warning to every one the need of listening when God speaks.

Now we should have our ears open to hear so as to

understand. Ezra so read the law distinctly, and gave the sense, that the people could understand. (Neb. 8:8.) Philip asked the eunich, "Understandest thou what thou readest?" and the eunich replied, "How can I expect some man should guide me?" (Acts 8:30, 31.) Second, we should hear so as to believe. (Acts 8:37.) And third, it is just as necessary that we hear so as to obey when the Word of God speaks. (Acts 8:38-40.)

John L. Kline.

Decatur, Ind.

We may hear the divine call through conscience, through the examples of godly men and women, through gospel sermons and literature, through the Holy Spirit and through the Sacred Scriptures. And whether we hear, heed and obey, or turn a deaf ear to the word spoken, in the Great Day of the Lord all shall hear. Two momentous words will be spoken, words that will determine the destiny of every member of the human race. Which shall I hear? Which shall you hear? Shall it be "come", calling to everlasting life and happiness? or shall it be "depart", doom-

ing to everlasting misery and death? Whichever it be, all shall hear.

Daily Readings—September.

1. Sat.—Psa. 145-147.
2. Sun.—Acts 17:1-15.
2. Sun.—Acts 17:1-15; Rom. 15:18-20; 1 Thess. 5:12-23. Psa. 119:9-16.
3. Mon.—Psa. 148-150.
4. Tue.—Reread choice portions of Psalms.
5. Wed.—Rev. 1:3-2:17.
6. Thu.—Rev. 2:18-3:21. --
7. Fri.—Rev. 4, 5.
8. Sat.—Rev. 6, 7.
9. Sun.—Acts 17:16-18-17. I Cor. 2:1-16; I Tim. 2:3-7. I Cor. 13.
10. Mon.—Rev. 8, 9.
11. Tue.—Rev. 10, 11.
12. Wed.—Rev. 12, 13.
13. Thu.—Rev. 14, 15.
15. Sat.—Rev. 18.
16. Sun.—I Cor. 1-4. Eph. 4:1-6.
17. Mon.—Rev. 19.
18. Tue.—Rev. 20.
19. Wed.—Rev. 21.
20. Thu.—Rev. 22.

This finishes the Daily Readings for the year. It is recommended that during the rest of this month we review and meditate upon Our Monthly Texts, which are as follows.

October.—I Pet. 3:16, Scriptures Inspired.

November.—2 Pet. 1:21; Prophecy Inspired.

December.—Isa. 55:1; The Great Invitation.

January.—Psa. 90:12; Numbering Our Days, New Year Text.

February.—Jer. 6:16; The Old Paths.

March.—Ezek. 47:1a; The Life-Giving Stream.

April.—Dan. 2:14; The Universal Everlasting Kingdom.

May.—Psa. 1:2; Delight in God's Law.

June.—Psa. 37:37; The End of the Perfect Man.

July.—Prov. 3-13; Wisdom.

August.—Psa. 150-6; Praise the Lord.

September.—Rev. 2:7a, etc; Hearing the Divine Message.

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A book recently sold for \$120,000.00. You buy a copy of the same book, well bound and having more than twelve hundred pages, for fifty cents. For a single portion of it, a complete narration of the most thrilling and most important story ever told, you can buy for as little as one cent.

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Are you reading it—portions of it—daily? Interesting thousands are.

—The Lookout.

And if you have no better plan of Bible Reading you are invited to join us in following the Daily Readings of the Three-Year Bible Reading Course.

To All Members of the B. R. C.—May you have found both pleasure and profit in the Daily Readings of the year just closing. Please report by letter or post card when you finish, that you may get proper credit on the record. And may I suggest that you might do acceptable service in the Lord's vineyard by interesting others in the Course. We begin next year with the Book of Genesis. Further announcement later.

Quinter, Kans., July 29.

The dedicatory services of the Dunkard Brethren Church of Quinter is set for August 19. We expect Bro. S. P. Van Dyke of Newberg, Oregon, and Elder L. I. Moss of Fayette, Ohio, to be with us. We are looking forward with eagerness to this spiritual feast in store for us. We invite every

one that can possibly arrange it so to come and be with us.

Sister O. T. Jamison,
Quinter, Kansas.

Newberg, Ore., 7-26-28.

Dear Monitor Readers:

We are glad to say our church work is moving along nicely. On Sunday, July 22, four new members were added to our number which is encouraging. One, a young man, was taken in by baptism. It is especially encouraging to see the young people take a stand for the right.

Hattie Van Dyke,
Monitor Agent.

Elder Lewis B. Flohr of Vienna, Virginia, come to the Carthage Congregation July 8th and favored us with a week's series of meetings.

Elder Flohr is a very able speaker and gave us some very deep and inspiring sermons. We feel that impressions were made that cannot be forgotten. We hope to be fortunate enough to have Elder Flohr with us again in the near future.

Roscoe Reed,
Carthage, Va.

A FEW THOUGHTS

Ada Whitman

Since worldliness is flooding

the mother church and departures from the faith are manifest some seem to assume the wrong meaning of the parable of the tares and give that meaning as an excuse for the tolerance of this worldliness. They seem to think the field means the church and thus tolerate the worldly church member and in that sense they say, "let the tares grow up with the wheat". In Matt. 13, 24:30 we find this parable of the tares.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in the field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, Nay! lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers,

Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

It is important to note what the kingdom of heaven is likened to. It is not to the field in which the tares and the wheat were both sown nor to the enemy who sowed the tares but to the man which sowed good seed.

The kingdom does what the sower is represented as doing. It sows the good seed. It is true that verse 37 states that the sower of the good seed is the Son of Man, and these two passages do not conflict. Since Jesus ascended to heaven His work is done through and by the kingdom or church.

Verse 38 of this same chapter states clearly that the field is the world, not the church, but the world.

After the disciples enquired of Jesus if they should go and gather up the tares He said Nay, lest while you gather up the tares, ye root up also the wheat with them. In the Christian Lesson Commentary 1900 we find that the roots of the wheat and tares were often so intertwined that one could not be pulled up without the other.

The Lord does not mean to prohibit discipline in the church lest it might lead astray weaker brethren, but

to prohibit the church from persecuting heretics or unbelievers, and to prohibit it on the ground that it would be ruinous to the church itself. The struggle that would arise would often cause the slaughter of his followers, the wheat would be pulled up as well as the tares, the world would everywhere regard Christians as relentless foes, and would seek to destroy them. Besides, the attempt to remove the tares from the world would demoralize the church. So we see clearly that the tares do not mean the worldly church members.

Some seem to think that when we point out this worldliness to the individual, we are judging our brother or sister. When we have absolute facts we are not judging. When we see those of the church following after the world in dress and pleasure, bobbing the hair, decking themselves with jewelry, dressing after the immodest fashions of the world we are not judging if we refuse to fellowship those things for God's word speaks out against them. John the Baptist cried out against the individual sin and brought men to repentance. Jesus said, woe to you Scribes and Pharisees, hypocrites. We are responsible for

what we fellowship, and there is danger of being a partaker of other men's sins.

We hear a great deal these days about the great program of the church and about numbers. It is true the work of the church is a great work but the church is not to be brought down to the level of the world to get the numbers. If souls are to be saved they must be converted from the world and brought up to the plane of the church to Gospel requirements.

The adversary surely has a good chance to gain headway when the ministers will keep silent and not take a stand against these worldly influences that are coming in (and that over the protest of the faithful few) and robbing the church of its power and influence for good. We are either for or against. There is no neutral ground. In 1st Cor. 5:11-13 Paul says, But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard or an extortioner: With such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within?

But them that are without God judgeth. Therefore put

away from among yourselves that wicked person. The lost part of the 13th verse refers us to Deut. 13:5 which says so shalt thou put the evil away from the midst of thee.

Some seem to think that Paul here in 11 verse just meant we are not to eat with the fornicator. Why pick out just the fornicator when all those other sins are listed right along with it. I believe he meant those others just as strong as he did that one particular sin. In Romans 16:17 he again says, Now I beseech you brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them.

It isn't the loyal and faithful that cause the divisions but those that walk contrary to the doctrine which ye have learned.

Now, going back to the parable again, in the last verse it seems as though some of the binding in bundles is going on now. Things are bundling up. The business world is compacting, they are binding together in secret societies, nations are leagueing together, churches are federating. Not long ago I read an item in a daily paper where 93 churches in one of our cities were united in a great Sunday School drive for mem-

bers. And one of those churches was the Church of the Brethren. My prayer is that those who sincerely want to serve the Master instead of the world will see conditions as they are and come out from among them and be united in a strong power against the evil. We can't be a friend of the world and serve the Lord too. James 4:4 says, Whosoever therefore will be a friend of the world is the enemy of God.

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BIBLE MONITOR

VOL. VI.

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No. 17.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THE SECOND UNION TOWN MEETING

This meeting met pursuant to appointment at former meeting. It was well attended and interest from the start was intense. Bro. A who presided at the last meeting called on Bro. H who led in a brief but earnest prayer. Whereupon Bro. A thinks the honor of presiding over these meetings should be "passed around". So Dr. Jones is duly elected and takes the "chair". After a few appropriate remarks the meeting proceeded to business.

-Bro. Mike who took no part in the former meeting, but being a close observer suggests the next subject for consideration by the meeting be "charity". Since a small wave of misunderstanding was noticeable in the former meeting, he feels the exercise of a little charity would smooth down the surface and quiet anxiety and unrest. Dr. B seconds the suggestion and

calls for a vote. "The ayes have it."

Bro. Noah being only a layman hesitates to speak in a meeting where so many educated men are present, but feels the atonement of Christ is a fundamental doctrine of the Bible and should have a place in the constitution of the organization when effected.

Dr. H is not so sure about that. While Christ was a great man and had a great following as a fanatical leader and died a martyr, yet that his death could have anything to do with our salvation is, to say the least, very questionable.

Eld. I thinks if the scripture is to be our guide there can be no question here; for it says Jesus "tasted death for every man" and his "blood cleanses from all sin". But Dr. H recalls "of one blood hath he made all nations", and reason would say there was no more efficacy in his blood than that of any other martyr. To which Eld. I re-

plies by saying, "there is no other name" by which we can be saved" and "we are saved by his blood" regardless of what reason may say about it.

Bro. M doesn't wish to make himself conspicuous, but since we have decided "charity" should be one of the clauses in our platform, we should be tolerant in our views and not magnify our differences, but emphasize our points of agreement. Therefore we should drop this question and proceed with business of meeting.

After a brief silence Dr. H suggests we just drop all our differences and unite on our points of agreement.

To which Bro. Mike shouts "AMEN!"

That will be fine! Therefore I move, Bro. Moderator, that this be the method of procedure. Dr. H: I second the motion. Moderator J: "Are there remarks on the motion? Any objections? There are none. The motion is carried. What is your further pleasure?"

Dr. Eli: "I suggest we drop back now and take up faith in Christ be set down to start with."

Bro. Obadiah, who has not taken any part in the meeting is not in the habit of talking in public, wishes to know if

by "faith in Christ" we mean to accept the claims the scriptures make for him'

Bro. F suggests that all we know about Christ is what the Bible says about him. Therefore we should accept what the Bible claims for him.

Sister L thinks if what the Book says about him is not all true we can not accept him at all; for otherwise he was an imposter and a deceiver.

Dr. H thinks we would hardly think of him as an imposter, but an enthusiastic reformer and by his winning nature and magnetism succeeded in gathering about him an enthusiastic band of zealous followers, and that we can have faith in him without accepting all the dogmatic statements made about him.

Prof. G thinks if we are not careful we shall get into as bad tangle as before if we continue to insist on our private opinions about this matter and so he "moves" that we pass on with something else. As we all believe in Christ there is no need to let our private opinions about him consume time and hinder the success of the meeting.

Bro. B who has been an earnest listener is pleased with the fine spirit of the meeting and the forbearance exercised

by the speakers and feels that forbearance should be adopted as one of the principles, which is very enthusiastically approved by the nodding of heads in the audience.

Bro. A thinks since we are now agreed on "charity", forbearance, and all of us believe in Christ we should now have hope of success and that hope would be a fine addition to what we now have and moves its adoption, which is immediately done.

Bro. C thinks we should now sing. "Praise God from whom all blessing flow", which is done by all joining heartily in the singing.

Bro. F now calls up the inspiration again and thinks we should come to an understanding on this point.

Dr. Hill thinks this need not require much time as we all believe the Bible. That while we may not accept some of its dogmatic statements, yet we all believe it.

Eld. I is aware we all believe it, but do we all believe in its inspiration? We may believe it, but believe only parts of it, or none of it, inspired.

Prof. G thinks there is no need to consume time here by injecting our opinions into our deliberations and moves we adjourn for two weeks. Dr. H: Second the motion. Mod-

erator J: "Are there objections to the motion? There are none. The meeting is adjourned."

THE GOLDEN OPPORTUNITY

A situation has arisen among us which has all the distinguishing marks of a Spirit born opportunity. The greatest group crime of history, the World War, is over. The greater part of the men who were engaged in it have returned to private life. The diplomatic representatives have met around the council table, the vanquished to hear his doom and do his best to save a little of the ruin caused by the spirit of vindictive revenge, the victor arrogantly twisting his cords of power about the well nigh helpless victim. Problems of rehabilitation have been or are in the process of being worked out. Towns and villages which were so completely destroyed as to leave no trace of their existence have been rebuilt. Tillers of the soil once more gain a peaceful living from the land over which the terrible god of war raged, rough shod.

In the stress and strain of a national calamity, the majority of citizens, lacking time

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for sober thought, take the path of least resistance and fall in line behind the program of the country but the war concluded, a new situation has arisen. The pendulum which swung so far toward the conflict, now has travelled far towards the opposite extreme. We have had time to count the cost. Heroic struggles are being made by all the belligerent nations to decrease their national debts. They have seen the costs not only in money but in men, terribly mangled, perpetually tortured by gas poisoning, bruised and broken, mere shells of their former selves, incapable of self support, a

pitiful liability that was the flower of their young manhood.

Because of these things and many others similar in nature, there is a growing revulsion against war. There is a sentiment among nations constantly growing in strength that never again shall such a calamity be allowed to occur. More and more the feeling asserts itself that the time to sit about the council table is before and not after hostilities. Added impetus is given to this idea from the fact that science and invention are making future wars too horrible for contemplation. More virulent poisons have been concocted, more frightful gasses have been discovered and more efficient machines of slaughter are being developed daily. It is not to be wondered then that world courts and peace conferences are flourishing and foreign representatives are receiving with open arms the treaty of peace this nation is fostering. All nations are in a receptive mood for the doctrine of peace. In this the Church has a marvelous opportunity which it dare not ignore.

Any permanent results we obtain will be derived through the teaching of our children. Let them be told of the horrors of war and not its glories.

Re-write our histories if necessary to give them a horror for conflict. Direct the plastic mind away from extravagant and untrue statements which catalog only the supposed benefits the country has derived from such wars. Point out the trickeries, the false propaganda fostered by those who would profit from war. Teach the children the message of peace and it will take only a few generations to breed all hostile proclivities out of the race.

Let the Church preach the doctrine of universal peace for the consumption of all! It has long declared that it favors peaceable national relationship, that Christianity which the Church represents is the foundation of the doctrine of non-resistance, let her now arise to her divine duty and preach that doctrine while men are in a mood to absorb it. Let her preach first that war is wrong because Christ said it was wrong. Teach the futility of the long drawn out struggle with its attendant trials and privations, finally ending in agreements which could have been arrived at by diplomacy. Tell of the brutality of war; the sinking of the bayonet into the body of the enemy, the poisoned gasses and the living death they inflict upon those whom they

touch. Picture the hatreds which are part of war propaganda, boosted and enlarged upon both by respectable (?) and yellow journalism, even as is a piece of insidious gossip in a small town in peace time. Tell of the ferocious growls while attacking a supposed enemy which are part of a soldier's training. Let the frightful cost of war be known and tell of the saddling of heavy debts on the shoulders of many future generations. Tell of the almost unbelievable cost in human life and of the effect the death of hundreds of thousands of the best potential fathers in the land has upon the unborn generations. We cannot too strongly set forth the economic disaster which follows all wars or the immorality which is a part of all wars largely contributed to by loneliness and despair and evil companions. Picture the other innumerable abominations which warfare engenders. Teach these things plainly, simply, fearlessly and truthfully and we paint a picture which only a calloused professional murderer would desire to perpetrate.

—O. L. S.

CHURCH UNION.

The lack of this union is

the one great cause why the devil has such a stranglehold on the churches at the present time; and it sometimes seems that instead of his grip being loosened he is making it tighter. Jesus prayed that his followers might be one, which means being one in reality, not in any superficial manner.

Two cannot walk together unless they be agreed. The hundreds of denominations in our country show how far the professedly Christian people of the land are from being agreed on the one great thing in life—their belief and worship.

To be one as Christ meant it, is to have the same faith, the same desires, the same work for the Master, the same love for his cause, and the same determination to do his will in all things so long as he leaves us in this world. Anything less than this is mere pretense. Pretending to something we do not have may fool men for a time, but it does not deceive the Lord for even a second.

And why are not the followers of Jesus one as he prayed that they might be? Isn't it because we are selfish, because we are worldly minded, because we think of ourselves more highly than we ought to think? We think our opinions are the right ones, that the

doctrines we stress are the main ones, and that therefore they must be the only necessary ones in God's estimation.

In his First Epistle Peter says, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost". This means that I have no right to place my interpretation upon what the Holy Ghost has dictated; it means that you must not put your interpretation upon it, and that the same rule that binds us must bind all other men in this respect. The Word is plain and simple, and we shall abide in perfect safety so long as we take it at what it says, and do not try to make it mean something more in accord with our desires. We must bear in mind that the carnal mind is enmity against God, and that so long as our minds are carnal, not submissive to the directions of the Spirit, we are not safe.

There is only one basis on which church union is or can be possible, and that is on the teachings of the New Testament. There is nothing else on which to unite: there is no other teaching to be found among men whereby we have any assurance that by obey-

ing it we shall be saved. So why are not the men and women who say they have accepted Jesus as their Savior willing to take him at his spirit that he had when in the word, and to have the same garden? Aside from this spirit, from a willingness to submit our wills to God's, there is no promise, no real reason to hope that we can be saved.

Self-will instead of obedience to authority, is what caused the fall of the first couple in Eden. The same self-will is causing, daily, the fall of outhor couples, other thousands, who know the will of God and refuse to do it, preferring to risk all their hope of future bliss on the idea that they are in the right and that the Holy Spirit which dictated God's message of salvation was wrong, that he commanded what is not now essential to salvation.

We often have heard the Jews censured for their unbelief, and they deserved the censure. But what of ourselves? The Jews had the teaching of God, and would not obey it: we have the teaching of God, and we say it does not mean what it says. Which body has the better chance of acceptance with God when the time comes for him to assign each to its final

destiny? Jesus would have gathered them together even as he is willing to gather us together; but they would not, and we will not come to him in the way which he has appointed for us. It is our great loss that we will not follow his counsel.

There is no other name given whereby we must be saved than the name of Jesus. Paul says in the Epistle to the Romans: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." There is only one book and there is only one name on which we have any reason to depend for salvation. And if we do depend on any other we shall suffer great and irreparable loss.

Now is the day of salvation. Tomorrow may not dawn for us in this world: we know not what a day may bring forth. So if we would be wise, if we would make sure of salvation, we must lay hold on Christ, we must accept and obey his teaching, and we must do it now.

Too often our temporal interests seem to us to be of great importance; and often they are very important; but they dwindle to nothing in comparison with our eternal

interests. If we make a success temporarily and a failure spiritually, what shall we give in exchange for what we lose? Christ asks the question, and he leaves it to us to give the answer. And we know that there is nothing that can compensate us for our loss if we give our soul for the trinkets of time.

Why do we not get rid of our self-will and come together with the New Testament as our only rule of faith and conduct, for in it is our only hope of the blessed future life for which we all long? Why not be wise and do the thing we know is right and for our eternal happiness?

I COR. 11:6.

Wm. Wells.

“For if the woman be not covered let her also be shorn, but if it be a shame for a woman to be shorn or shaven let her be covered.”

Plainer words could not be spoken. I take the stand that this statement is just as essential and comes to us today with as much force and backing as the words of Jesus Christ to Nicodemus in regard to his spiritual birth when He (Jesus) said except a man be born again he cannot see the kingdom of heaven. Yes, but

says some one, “the saying of John 3 was spoken by Jesus himself and I Cor. 11 was spoken by Paul.”

I heard a minister in our Church make such a statement as that as late as 1928. He was not talking to me but he was in my house at the time he said it. I some way held my peace.

I contend, brethren, that a statement like that is anti-scriptural and with the most flimsiest foundation. The words of Paul come to us today with the same backing that the words of Christ do. What Jesus Christ said while he was living and teaching here on the earth would never availed anything had it not been for the coming of the Holy Ghost to bring to the memory of his disciples what he said. Every thing that he said would have died with him had it not been for the coming of the Holy Ghost. This is clear to me, as I shall try to prove. While Christ's body was lying in the tomb one afternoon Peter said, “I go a fishing”, and there was a number of the other disciples that jumped at the conclusion and off they went to the Sea of Gallilee or some place else and looked up their old fishing boat and at it they went. The whole thing was off, all was a failure, the man of Gallilee

was dead and buried. "We must make a living for ourselves and families so we would just as well go back to our same old job". If this is not what they said they surely acted it out all right. And I imagine some of them were going around with long faces lamenting. They thought he was going to restore again the kingdom of Israel. To say the least the only hope his followers had of Christ's mission was to restore their kingdom and he be their king. But with the coming of the Holy Ghost such thoughts vanished. And they were filled with vigor and knowledge to the extent that the earthly kingdom vanished from them. But instead the sayings of their teacher loomed up before them as they never did before.

Peter said to Jesus one time, I will die for thee, but Peter did not understand. But when Peter was filled with the Holy Spirit then he understood. So Peter did not tell any story after all, he did die for his Master.

So I believe after all Jesus did more for the salvation of his apostles when he sent the Holy Spirit to bring to their remembrance what he had said than he did when he said it. And the same spirit was so mighty in revealing to

Peter and the rest of the apostles the teaching of Jesus was equally as mighty in the life and teaching of Paul in I Cor. 11:6, and all of his 14 letters to the various churches that he wrote to. Now, brethren, what I am about to say I am not saying it just to be hard-boiled, it comes from my heart, and not boasting of my righteousness, God forbid, but when a sister sits down to the communion table and partakes of the communion with her hair cut off she commits a gross sin. She would ten times better have her head shaved. And I believe from my heart why so much of that that is seen among so many of our sisters is for the lack of pulpit teaching. Brethren, listen, there is no organization on this earth today and never was, that had power over sin only the Church, and that the Church has; for Jesus Christ emphatically said, "Whose sins ye remit they are remitted and whosoever sins ye retain they are retained". If that saying of Jesus will not apply to the New Testament Church then where can it be applied? I know of mothers who are doing all they can against the evil of their girls cutting off their hair and some few of them are successful and some are not,

while on the other hand some are doing nothing, only laying the example. Just recently a young sister, less than 20 years old, said to me like this, "I did not know that it meant so much to belong to the Church, why are we young people not taught more of the doctrines of the Church? Read Paul in II Cor. 11:2-3.

"For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you a chaste virgin to Christ." Listen, "But I fear lest by any means as the serpent beguiled Eve through his subtilty so your mind should be corrupted from the simplicity that is in Christ."

Paul's teaching, backed up by the power of the Holy Spirit is just as sacred to Jesus as if He had said it himself. To me, to question the authority of the writing of the apostles would be to question the authority of the Holy Ghost.

—Quinter, Kansas.

NONCONFORMITY

D. W. Hostetler

The scripture teaches that the Christian life from the world. (John 17.) In that great prayer Jesus said that the world hated the disciples

because they were not of the world. He further prayed not to take them out of the world but that he might keep them from the evils of the world and he repeats the statement that "they are not of the world even as I am not of the world". And Christ prayed that they might be one as He and the Father were one. For one person to believe one thing and do that; another person to believe another thing and do that; for one person to dress in one way and another to dress in another style; and to have as many types of clothes in the Church as there are members is anything but union in Christ.

If every member of the Dunkard Brethren Church will conform to the established order of dress and then live it from the heart out, we will have more power to prove to the world that God Almighty sent his Son into the world on a mission of salvation.

Again, our sonship is conditioned on our coming out of the world and being separate people as seen in I Corinthians 6:17-18: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall

be my sons and daughters, saith the Lord Almighty." "Touch not the unclean thing"—this evidently alludes to the wicked, impure practices of those from whom we are to come out and be separate from. The immoral and immodest dress worn by worldly people is evidently included.

I have stated the position of the Dunkard Brethren Church and considered a number of texts in support of our position. I now call some testimony from writings of elders of the Church of the Brethren on this question.

(1.) In Brumbaugh's History of the Brethren (pp. 546-547), we have this interesting history: "There is every reason, however, to believe that the early members dressed plainly and modestly, though not distinctly, as an economic measure and as an expression of their faith that religion was against vain show.

"There is no record to indicate that any distinctive dress was worn by the first comers to America. But here in Pennsylvania the Quaker's hat and bonnet became the symbol of a non-resisting people. Those who sided with the proprietary and against the council naturally adopted the dress of the Quakers, whence arose the head-dress of the members. This gradual

adoption of a distinctive garb was, of course, sanctioned by the membership generally, as being in harmony with the principles of the Gospel. Before the Revolutionary War, the notorious hoop skirt was adopted by society women in Philadelphia. Against this vulgarity the whole principle of the Church was set. Christopher Sower, in his newspaper, denounced it vehemently. The women of the Church did not adopt the new fashion. They became, for that reason, distinctive in their dress. In this they were followed by the Mennonites and other plain peoples, as well as by the more devout Quakers. From the above, it is seen that the Church, from the beginning, taught, believed, and practiced, modesty in dress, and from this conviction led up to the distinct form of dress as a symbol or an emblem of a non-resisting people.

In Tract III, p. 4, D. L. Miller has the following: "We should maintain the principle of Gospel plainness by precept, by example, by kind admonition, and by restrictions. We all agree that the new testament teaches plainness in apparel, and that the Church ought to carry out this principle. But we do not all see alike, when it comes to carrying out the principle.

Some say, 'Let us dress plain, but let each one judge for himself what plain dressing is'. Will a course of this kind secure Gospel plainness? Let us see. One will array himself in fine broadcloth, cut his hair in the latest style, and claim to dress plain. Another will wear a plain gold ring, a plain pearl, and set up the same claim. A sister will put on a plain silk dress and a plain hat. To this some one will add a plain ruffle and a plain feather, and so it goes until the Gospel principle of plainness is swallowed up by this kind of plain dressing."

In the above, there is good, sound logic. In "Two Centuries" by H. C. Early, pp. 148-149, we find under "The Simple Life", the following: "Simplicity of life and honesty of purpose are jealously maintained. It is held that the outward show with its attendant lusts and extravagance is compatible with the Spirit of Jesus. In opposition to parading the empty, carnal life of the worldly throng whose only aim is to make a 'fair show' before men, the strong plea is made to live the simple life exemplified by Jesus and taught by the apostles. All questionable methods in business are unsparingly condemned. Effort to secure wealth for the pur-

pose of hoarding it, is sinful. On the other hand, it is held that the acquisition of means to provide legitimate comforts and to further the kingdom of God in the world is every man's duty."

The Church of the Brethren stands opposed to questionable amusements, such as the theater, balls, and the circus. The constant aim is to seek after those things that add strength and weight and dignity to character. In-keeping with this general principle, the members of the Church dress plainly, after a manner that easily distinguishes them from the world. The ever-changing fashions of the world are sharply condemned. Jewelry and gold for ornament are discarded. (I Tim. 2:9, 10; I Peter 3:3-5.) "The dress of Christians should be modest with shamefacedness and sobriety, not with braided hair, or gold, or pearls or costly array", with "even the ornament of a meek and quiet spirit". The sisters veil their heads in time of prayer and prophesying as Paul teaches in I Cor. 11:3-15. As a means to an end of maintaining the principle of plainness in the Church body, a form of dress, known as "The Order" is taught. It is based on the presumption that it is helpful in maintaining the

principle in practical form. And observation confirms the presumption. It is taught as a "means to an end", not the end itself. It is valuable only as it emphasizes and maintains the principle. And since it is difficult, if not impossible, to maintain the principle without the help of a form, as it is shown in the lives of all good-meaning people all around us, is it not the part of wisdom to hold on to what has proven helpful in maintaining the Word of God?"

Elder J. H. Moore in "New Testament Doctrines", pp. 135-136, has the following on Modest Attire: "Even in his day, when there were no great clothing trusts to dictate the fashions, Peter deemed it wise to say something regarding Christian attire. While the adorning of women is directly named, still what he says will, in general, apply to men as well. We quote from I Peter 3:3-4: 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price'."

Peter does not stand alone in insisting on modest attire

of the Christian woman. Paul comes to his support with the following: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh woman professing godliness) with good works". (I Tim. 2:9-10.) By "modest apparel" is meant that which stands for modesty, comfort, and economy. Taste is by no means forbidden, for one may show the very best of taste in selecting plain clothing. The idea of both writers is to discourage the use of any article of attire worn merely for adornment or display. This includes jewelry of every class, as well as feathers, flounces, ruffles, and all display trimmings. But it does not prohibit that which is neat, tidy, tasteful, and fitting. Plain and modest clothing, such as becometh holy men and women, is the burden of the lesson, and those who do not heed the teachings of the apostles on this subject are guilty of violating just that much of the Word of God.

Daniel Hays in tract No. 45 has the following: "God was displeased with the daughters of Zion (Isaiah 3:16-24), because of their haughtiness, jewels, and ornaments;

and he has made the subject of dress a part of his law in the Gospel, and it demands our attention and obedience. In our dress we should consider health, comfort, and convenience; plain and modest apparel becomes the followers of the meek and lowly Savior of men. God looks upon the heart and the ornament of a meek and quiet spirit is in the sight of God of great price."

If the above quotations were good, sound gospel just a few years ago, sound enough, at least, to find its way into the Brethren literature, why is it not good, sound doctrine now? And if it was a help in maintaining the gospel principle of plainness then, it will do the same today. If it was needed years ago, why is it not needed today? Does the gospel change its meaning in different days and ages? Nay, verily not.

—Beaverton, Mich.

BE NOT DISCOURAGED

Joseph Swihart

Dear Brethren:

I have been a reader of the Gospel Messenger for many years and how we loved to read its pages, written by men filled with the love of God, men with a burning zeal for

the truth, but we would not dare say that the present writers are men of this type. But why is it that we do not enjoy reading it as in the past is a question that confronts many a one. I well remember some years ago we could read an article and know just what the writer meant and where he stood.

Why is it not so now? Is it not because the Church has drifted worldly and in a measure departed from the faith and custom of the Church? Now let us notice what may be some of the reasons for which we are not so much interested in the reading of the messenger, in as much as we are aware of the fact that many of the decisions of annual meeting are ignored. Such as wearing of hats by sisters, instrumental music in worship, lodge men in the church, sisters with bobbed hair, plays and games of almost every sort, oyster suppers, sisters administering the ordinance of baptism, cheese and crackers used for the Lord's Supper, and what next? Time will only tell. All those tend to weaken our interest in the so-called Gospel Messenger. Then, too, we think of a certain writer who has been writing some history. "Flash Lights from History" as he calls it. We can not see

how any one can derive any benefit by reading old church difficulties that have been dead and buried many years ago. Hard to get service out of something dead. Referring to the case of Oyman and Patton as far back as 1849, in this he says "consists the tragedy of such movements", he puts it in the plural that strikes at all efforts of reform. I suppose that takes in Nehemiah as well as the Dunkard people, or as it is sometimes reproachfully called the "Kessler Movement".

Of course, Satan never had anything for reform and never will have. That is something must be brought about by the Lord through his chosen people. Next the old brethren passes down over a long period of history, too long to mention in this article. Reflection is thrown on them by saying, through the years since their organization they have gradually dwindled in number. The brother also states they have not been able to attract those from the outside. This may be true in a measure, but true Christianity is not so attractive to the outside world, if it were it would not be very hard to bring the world to Christ. Another "flash light from history". The progressive element of the Brethren Church has been an

active, energetic body, they hold in the main the doctrines of the Church of the Brethren, although our brother states "they have practically neglected some of the doctrines that the Mother Church always had and still holds dear. Such as the simple life and opposition to secret oath bound societies". To stand opposed to a thing, and at the same time tolerate it, we leave the reader to judge for himself the consistency of such a statement. Then again, "all the things for which they left the Church are now maintained by the Mother Church. If they could only have had patience to wait a little their ideals would have been much more fully realized than they have been by withdrawal". This may be an around-about way to invite the Progressives over to the Church of the Brethren since they have accepted every thing they had asked for, and possibly much more than the progressive people would care to accept. He said there are others in the Church in the early eighties who were as progressive as H. R. Holsinger". True enough, but if they had gone with Holsinger and his bunch the late split in the Church might have been avoided, a little heaven leaveneth the whole lump. Men of talent should devote their time

and thought to the interest of the Church and the saving of souls rather than to discourage those who would stand for God and truth. Now, brethren, do not be discouraged as that is no doubt the object of those flash lights. Many are called but few are chosen.

—Chief, Mich.

LOVE

D. W. Click

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.” (Mark 12:30.) Dear brother and sister, if we are truly in love with our blessed Savior, and surely we must be if we expect to share his glory. If we heed the words as given by Christ, we will not have any time to waste in loving the world, which we see so many who profess to be the true followers of the Master are doing. “Whosoever keepeth his word, in him verily is the love of God perfected.” When we are following the foolish fashions of the world it is quite plain that our affections are drawn away from our Lord and are given to the adversary of our souls. “If any man love the world the

love of the Father is not in him.” God, who is the great fountain of love, has shown his love for us in that he gave his only begotten Son that we might be saved through him. Dear reader, let us show our appreciation to our heavenly Father for his great love to us, by a life of loving service whereby others “seeing our good work may glory our Father who is in heaven. By this shall all men know that ye are my disciples,” says Christ, “if ye have love one for the other, the plain token of love given in Scripture, that we should salute on another with a kiss of love, but how is it with many who once believed in the holy kiss, who are now ready to hold you off with stiff arms and claim it is not necessary to show our love for each other by the holy kiss? “Greet ye one another with an holy kiss” (I Cor. 16:20). “If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him”. Kind friends what blessed association we can all have if we will truly love the Lord Jesus Christ; Christ, the Father and the Holy Spirit will be our associates. Bless the Lord oh my soul! for such precious promises. “And though I bestow

all my goods to feed the poor, and though I give my body to be burned, and have not charity (or love), it profiteth me nothing." Dear loved ones, let us all be in perfect love with Christ our Lord.
—Grainfield, Kans.

WHY STUDY THE OLD TESTAMENT

Zora Montgomery

It is sometimes said, if I study the New Testament and know what it requires me to do, that is enough without studying the Old. In my judgment, this is true, but a study of the Old helps me to better understand the New and gives me a better idea as to how to live it out. As an example, the New Testament teaches modesty of women in their dress and in all their doings. I Tim. 2:8-15. The reading of the Old Testament will teach us more of what this modesty consists better than the lives of present day society women. Deut. 22:5. A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment.

The Old Testament offers us many good characters for study: Abraham, Moses, David, Elijah and others. Just as the influence of a person

affects the lives of those with whom he comes in contact, so will the reading of the lives of people affect the lives of the readers. True, the Old Testament also reveals the lives of some bad characters, but we should not read these for the purpose of patterning our lives after them, but as a warning against evil temptations, and also to teach us to detect and shun the false prophets of today.

The New Testament refers many times to instances recorded in the Old Testament. Just as we can better understand any other book by reading its references, so can we better understand the reading of the New Testament by reading its references. We will also have a broader knowledge of the foundation upon which the New Testament was written.

Many happenings of the Old Testament are typical of happenings in our own lives. For instance, the children of Israel traveling to the land of Canaan is typical of our sojourning here on earth. Just to think and meditate on these things will do us so much more good than to think and meditate on the trashy literature of the present day press or on trashy neighborhood gossip.

History repeats itself. The same things which took place

in Old Testament times are taking place today. People are engaged in evil banquetings, feasts and playing instead of keeping busy in the work of the Lord. 1 Cor. 10:1-13 will do us good to read just now. Especially, notice the verse which says, "These things happened by way of an example; and they were written for our admonition". Since this is so, did not God mean for us to read about them.

Let us not put the Old Testament away from us. Let us read it as the reference Book to the New Testament. Let us read it as a mirror to look into the depths of our hearts. Let us meditate and think upon it and our souls shall be wonderfully fed.

—Ankenytown, Ohio.

THE GROWING KINGDOM OF GOD IN INDIVID- UAL LIVES.

Theodore Myers.

In Mark 4:26-30 we have a parable given by Jesus that seems to refer more directly to the growth of God's word in individual hearts, while other parables refer more to a general growth in the world.

I hope you will reread this parable in connection with these thoughts.

There are two things that stand out prominently in this parable.

1st. That man must sow the word of God with patience and in faith.

2nd. That you must not expect it to grow too soon and when it does grow there is a natural development.

Farmers are learning more and more the value of sowing good seed, preferring the certified, so in sowing God's word be sure it is the pure word of God.

How often on a cold wet spring do farmers go and dig after their corn to see if it is sprouting or decaying. And when hope is almost gone how surprised on a nice sunny morning to see the rows!

So it is with the word of God when properly sown. It may take quite a while to germinate, but the greatest joy any teacher or minister can have is when you can see those who perhaps were drunkards, profaners or any other form of sinning and you can see them one by one change their lives, you can then realize that the word of God is growing in those lives and hearts. Just how we do not know.

Right here is where we may become over anxious some times, expecting the full ear when we should be thankful

to see the small blade, remembering that growing conditions for the word are not good in the world today.

Jesus teaches that it takes a lifetime to grow a complete Christian character and when fully grown the sickle is put in.

I want to again impress that we do not expect the ripened grain before the plant has had time to grow.

Another thought is that the word of God growing in a heart can be seen on the outside, and as long as it can be seen to be growing we should do all we can to keep it so but when it dies out which can also be seen, what then ?

CROSS BEARING

Marie Hill

Christ said "whosoever will come after me, let him deny himself, and take up his cross and follow me". Then he says "he that taketh not his cross and followeth after me is not worthy of me". The Christian life is not a narrow, self-centered sense of salvation; but the spirit of Christ and the Christian is an unselfish, whole-souled spirit of sacrifice for the salvation of others and for the glory of the kingdom of God. It is to

this end Paul said: The Spirit himself beareth witness with our spirit that we are the children of God. And if children then heirs of God and joint heirs with Christ; if so be that we suffer with him that we may be also glorified with him. Rom. 8:16-17. The suffering spoken of here which is essential to glorification and heirship is not some sort of self-punishment but is the suffering incidental to earnest Christian service. In the latter part of Rom. 8:35-39 he characterizes the kind of suffering he means and if we will compare this carefully with II Cor. 11:23-33 we will readily see that he is giving a record of the things he and his fellow-workers had to endure in the service of their Master, for the welfare of humanity. When Christ told the disciples that they should take up their cross and follow him, or they would not be worthy of salvation, Matt. 10:37-39, 16:24-26, he did not mean only that they should deny themselves of the foolish things of the world, but he also meant, that just as his own cross had a vital relation to the saving of the human family, so also they should live the cross-bearing life that would very vitally relate itself to the saving of the

world. In fact he says in both of these texts that they should give up their lives in sacrifice.

Paul calls it a living sacrifice when he says, I beseech you therefore brethren by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God which is your spiritual service. And be not fashioned according to this world but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Rom. 12:1-2.

Christians do not bring their lambs and goats and have them burned on the altar, but place themselves with all the talents they have of every kind, as the Master did, at the disposal of the Father in heaven, for the upbuilding of his kingdom and the saving of men. When at the close of his ministry, Jesus laid upon his disciples and followers the heavy responsibility of carrying the Gospel to the nations of the world, he marked out a line of service for his people of all succeeding ages even to the end of the world. "Ye are the salt of the earth and the light of the world" is not for a day or a decade or a century, but it is a living

vital Christian truth for every child of God in this world. It is not possible for any disciple of Christ in this Christian age to shift his responsibility in service without seriously endangering his own hope of the future. Paul said that by virtue of the great gift of salvation, which so freely come to him, he is in debt, to the extent of his own possibilities to carry the saving message to all others, regardless of their nation, ability, or station of life. Rom. 1:14-15. And then, too, he says that the God who reconciled us, gave to us the ministry of reconciliation that we in the personal absence of Christ are responsible for bringing the Gospel of reconciliation to others. II Cor. 5:18-21.

Does he mean the preacher, Sunday school teacher and missionary? Yes, and everyone else, who has become a new creature in Christ. Note that he introduces this text in verse 18, "If any man is in Christ, he is a new creature, old things are passed away, behold they are become new". And then he says, that this new reconciled child of God becomes his message bearer. To this end we live or die. "Whether therefore ye eat, or

drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

—Quinter, Kan.

L. I. MOSS

It might be of interest to the Monitor readers to know about my recent trip to Kansas and Colorado. I went to Kansas City by rail, there I met Bro. S. P. VanDyke, on August 4. That evening we met in council with the members. An election was held for a minister, which resulted in Brother W. C. Pease being elected and installed. On Sunday we had services in the forenoon, afternoon and evening. All seemed to enjoy all these services very much, attendance was not so large but a splendid spirit prevailed. On Monday morning Brother VanDyke and I started from Kansas City for McClave, Colorado, by auto. We had fine weather to make the trip except on Tuesday evening we were driven in by a rain and some storm with it, so we did not arrive at McClave until Wednesday forenoon, August the 8th. We had services at the church the evening of the 8th and until Sunday night, with a love feast on Saturday evening.

On Thursday afternoon we had a council, at which time Brother Marion Roesch, their young minister, was ordained to the eldership. These were all very spiritual meetings. On Monday we drove from McClave to Quinter, Kansas. On Tuesday evening was the first sermon preached in their new church house, meetings continued the remainder of the week. On Friday afternoon three girls were baptized. On Saturday afternoon we had a council followed by the examination service at three o'clock, then the love feast in the evening. On Sunday was another full day. In the forenoon instead of S. S. Brother Roesch preached, then Brother VanDyke. the hour just before noon. A basket dinner was served which all seemed to relish. Then we met at three o'clock for the dedication service of their new house.

The house was well filled the entire day. I must say these people have a nice church house, 36 by 40 feet, nothing fine but it is good and well arranged. They now have their house and even 40 members but they are in need of a good elder to move there and then they are ready to do some good work for the Lord. Sunday night was the last service, then Monday I

started east for home and Bro. VanDyke went west for Oregon. I was also glad we two elders could enjoy this two weeks work for the Lord working together. We both did the preaching, and I feel sure we were all made stronger in our faith.

—Fayette, Ohio.

THE LITTLE WORDS OF THE BIBLE.

The Bible contains 810,697 words. This is about four times as many as is found in a book of average length. Although so long a book and dealing with the greatest theme that can engage the mind of man, its vocabulary is singularly limited. Only 6,000 different words are used, which is very small compared with the 20,000 employed by Shakespeare in writing his plays.

Not only is the vocabulary limited, however, but the average word in the Bible contains but five letters. Many of the short words in the Bible are, however, full of the deepest meaning, and are worthy of earnest study. * * *

It is evident that the little words in the Bible must not be lightly passed over, and that not only should the Bible

be studied as a whole, by books, chapters and verses, but even word for word, lest some treasure be missed.—Oxford University Press, quoted in Moody Monthly.

On August 11th, 1928, Elder D. W. Hostetler of Beaverton, Michigan, met with members of the Dunkard Brethren faith in the home of Bro. Joseph Swihart, near Chief, Michigan, and after singing and prayer the first Dunkard Brethren Church in the State of Michigan was organized, which will be known as the Pioneer congregation.

Bro. D. W. Hostetler was chosen elder; Bro. Geo. Leckron, church clerk; Bro. Z. L. Bussear, church treasurer, and Bro. Joseph Swihart to act as correspondent and Monitor agent. Also Bro. Swihart, Bro. Leckron and Bro. Bussear will act as church trustees for a period of one, two and three years, respectively. In the evening following the organization ten members surrounded the tables to partake of the Lord's Supper and emblems of the broken body and shed blood of the Savior of the world. This was a very impressive service and wish that all the members might have been present. The following day we had morning worship,

and breakfast, after which at 10:30 o'clock Bro. Hostetler delivered an inspiring sermon from a part of the second chapter of Acts, encouraging the Church to push the standard of honesty and righteousness higher and higher unto that of perfection.

Then again when the noon hour arrived we found ourselves seated a round the table spread with many temporal blessings of life and then it was that one good old brother ask that we might sing that at one time familiar verse:

"O Lord we cannot silent be
By love we are constrained
To offer our best thanks to thee
Our Savior and our friend."

And our mind was made to go back over the fleeting years to childhood when hundreds of our fathers and mothers who are now sleeping in the dust enjoyed those old-fashioned love feasts together. We were made to feel very grateful for the hospitality of this home and may God's choice blessings rest on Brother and Sister Swihart who have labored and prayed so earnestly that this event might

take place, that of seeing at least a part of the church return to its former love.

Any isolated members in the State desiring information may address our correspondent, Joseph Swihart, at Chief, Michigan.

J. L. Bussear,
Freesoil, Mich.

Eldorado, Ohio.

The work on our new church is progressing nicely; we will dedicate it September 23, 1928, followed by a two weeks series of meetings with Bro. L. I. Moss in charge, ending with our love feast which is October 6, 1928. We extend an invitation to every one who can come to any of these meetings; we also ask an interest in your prayers.

The didicatory services will be an all day meeting. The dedicatory sermon at 10:30 a. m. and the sermon in the afternoon at 2:00 p. m.

One member has been added to our church since our last report.

Gladys Miller,
Cor. Secy.
New Paris, Ohio.

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THE THIRD MEETING AT UNION TOWN

This meeting convened at the time appointed and was well attended.

Dr. J called the meeting to order, which was then led in prayer by Professor G who in a few carefully worded sentences invoked the Divine presence and guidance of the Spirit in the meeting.

No one seemed "itching" to talk, but that since we have now adopted faith, and charity, and hope, and since we all believe in Christ and the Bible if we now leave our opinions out about the deity of Christ and the inspiration of the Bible we are ready to take up the practical side of the question, and determine what the doctrinal tenets of the organization shall be.

Whereupon Bro M arises to say it is unpopular to preach or advocate doctrine in this advanced age, that if the heart is right all is right and we need not be concerned about doctrines as they are

now generally conceded to be nonessentials.

Bro. D thinks doctrine is the backbone of the Christian religion and quotes John thus, "He that transgresseth and abideth not in the doctrine of Christ hath not God".

And Elder I recalls, "Till I come give attention to reading; to exhortation to doctrine, for in so doing thou shalt save both thyself and them that hear thee".

Dr. H suggests that if we start out to consider church doctrines and dogmas we'll be apt to get into trouble again.

Bro. F thinks we should lay down all our church doctrines and confine ourselves to Bible doctrines and we surely should be able to unite on the doctrines of the Bible.

Dr. H has no objection to making an effort if we can decide what the doctrines of the Bible are but he fears we'll get into trouble if we undertake it.

Bro. M thinks there can be no harm in making an effort and since we are willing to

lay down our church doctrines we should be able to accept the doctrines of the Bible.

Bro. N would like to know if this means our church doctrines are not Bible? And if they are not, what we hold to them for? Why have a church doctrine that is not Bible?

Bro. C thinks we ought to be able to get together on the Bible and as they have very few special doctrines he sees no reason why we could not unite on their platform.

Bro. D is not willing to unite on a platform that does not embrace all the doctrine of Christ, but he suggests Bro. E state his doctrines and that will give us a starting point.

Bro. C: Well, the most prominent doctrines with us are the establishing of the church on Pentecost, baptism, and communion on each Lord's day.. These are fundamental with us, all others are secondary, and we could very easily waive them, if necessary, for the sake of union.

After a brief silence, Moderator J wants to know if any one else wishes to speak?

Elder I responds by saying, "Our people have a rather comprehensive church polity embodying the following points of doctrine, all of which we find reasons suffi-

cient to us for observing, viz: Faith, Repentance, Baptism followed by laying on of hands, Confession, Feet-washing, Lord's Supper, Communion, Holy Kiss, Prayer Veil, Anointing with Oil, The Simple Life, embracing nonconformity, nonsecrecy, nonlawing, nonswearing, nondivorcement, nonwarring and nonresistance". All these doctrines are very sacred to us and we should hesitate to give up any one of them.

Dr. H: I apprehended we should encounter the situation that now confronts us. If we can find some way to get these two extremes together we will have removed the greatest barrier to the success of our undertaking.

Bro. M: Since we have adopted "charity" as one statement in our creed Elder I should be willing to "boil down" a little and then if Bro. C could "boil up" a little we might reach a medium ground of union all could accept. To which Bro. C replies as follows: "We have found by experience that the fewer tenets we have the easier it is for us to live up to them and the more readily people are to accept them. However, we could accept confession and repentance also, as it is usually accepted.

Bro. A now feels hopeful

since "hope" is one of our points of agreement, but Bro. C had one statement in his creed that none of the rest of us feels is scriptural and if Bro. C could eliminate that it would bring us closer together. Communion is all right but to be required to meet each Lord's day for communion seems unnecessary to say the least.

Bro. C: "The Lord's day communion has always been a special doctrine with us. Dr. Campbell and our early leaders set it up as one of our tenets and having observed it so long we should very much hesitate to give it up now.

Bro. D who has been silent so far in this session is wondering how Elder I feels by this time. Whether he could make some eliminations as suggested by Bro. M.

Elder I is hardly ready yet to begin eliminating until there are some Bible reasons presented why he should. So he suggests that we might save time by referring to the Scriptures upon which our tenets are based, and let the Scripture be our guide and build our platform on the Scriptures and then we can unite.

Deacon K is pleased with Elder I's suggestion and "moves" that we take the matter up in this way and let

the New Testament writers speak for themselves, on any question that is brought up. The motion is seconded and with the prospect of a lively time at the next session the meeting adjourns for two weeks. At this meeting new speakers will be introduced, who will speak by inspiration and a fine meeting is contemplated, and all are invited to be present.

FEASTING AND FEEDING

The fourteenth chapter of Matthew gives us the record of both a feast and a feeding. Feasting and feeding while in a sense very closely related, often carry very different motives and hence bring quite different conduct and quite different results. The former often aims to exalt self and please the carnal man, and thus goes into extravagance, vain display, hilarity, and other evils worse yet which often end in tragedy. The latter aims to supply a real need in order to enable man to continue to perform duty, and thus usually ends in comfort, gratitude, and increased love. The feast of Herod recorded by Matthew carried with it unreasonable demands, rash promises, dancing and murder. The feeding of Jesus

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Ord. L. Strayer, Vienna, Virginia, Associate Editor.



carried with it thanksgiving, closer fellowship, and increased faith and love.

In this present age, the contrast between a modern feast or banquet and a feeding may not be so marked as in the above instance, but the same motives, tendencies and results are seen. Extravagance, intemperance, idle words, revelry and such like things are the main features at the one, while at the other are found comfort, hospitality, encouragement, and moral and spiritual uplift. Since the influence and environment of these two are so widely different, we at once conclude that the one belongs to Christian-

ity and the other to the world. As we Christians therefore have opportunity, at home or away from home, on Sunday after church or on week-days, let us remember the stories of Matt. 14 and the commands of Luke 14:12-14 and Col. 3:16. We need a temporal feeding, but let us guard more against extremes and associate with a lawful meal the food of helpfulness, sympathy, cheer and comfort and the admonition in psalms, hymns, and spiritual songs.

Feasting and feeding can very easily be applied in other ways than the literal. In the material world people are inclined to feast on popularity, financial progress, selfish pleasure and ease rather than to feed on the bread that develops character—intellectual, moral and industrial efficiency, service to others, and thought on the solution of the problems of home and community.

In the religious world also, feasting is preferred to feeding. Right in the public worship, folks are wanting the feast of educational lectures, evolution, science, sociology, motion pictures and programs that entertain, but are no more willing to receive the Gospel that feeds the hungry soul. The old time sermons of admonition, warning and doctrine are seldom heard be-

cause many of the modern ministers are like Herod; they would rather feast the people than feed them. Itching ears and filthy lucre have helped to change many a Sunday morning message from sound speech that cannot be condemned to excellency of speech and enticing words.

Feasting in any of the ways named is deceptive and poisonous. Let us cultivate an appetite for real food and as we grow and are given opportunity may we be found feeding.

—F. B. S.

THE INFALLIBLE GUIDE

Grant Mahan

Just a short time before Jesus left the world he told his followers that he would send them the Comforter; and the Comforter would bring to their remembrance all the things which they had heard of their Master; he was also to lead them into all truth, to teach them all things, and to abide with them forever. It was a wonderful promise, wonderfully fulfilled, to the comfort of the apostles and the conversion of those who knew not Christ.

We hear of infallibility and we read much about it; but the kind we hear of and read

about is very different from that of the Holy Ghost. He never taught, and never will teach, believers in Christ anything but the truth, all the truth that pertains to their life and conduct in this world.

It is presumptuous for any man to say that he is infallible in any respect; no man has yet lived a perfect life, and there is no reason to think that any mere man ever will. And it hardly becomes the imperfect man, liable to sin as he is, to set himself up as an infallible guide. And yet we are so much inclined to think that our way is right and that any way different from ours is wrong.

If we walked closer to the Lord, if we depended utterly on the guidance of the Holy Ghost, would we not be less eager to have our views prevail? Doing the will of God from the heart is all that we need to commend us to man or to God. And to do his will is better than talking about it. We may not be quite as nearly perfect in God's sight as we are in our own; and just here we must bear in mind that it is not "he that commendeth himself" who is approved, but whom the Lord commendeth.

We need to bear in mind that after we have done all we can in the Lord's field, we

are still unprofitable servants. There is no such thing as works of supererogation. If the righteous scarcely be saved, where shall the ungodly appear? We shall fare better and have brighter prospects if we keep striving each day to do better than we did the day before. It is only thus that we go on to perfection; and the command is to be perfect.

Many years ago I had a lesson given me along this line. I was in school, a young man who studied and stood well. At the end of a term I told a profesor that I thought he should have given me higher marks. He said he had given me all I deserved; and then added that he had something to say to me. Liberty being given, he told me that he wanted me to do better work. I asked him whether my work was not good. He said it was. "But", said he, "you can do better". And that stopped me short, for I knew I could have done better. I had been content to stand at or near the head of the class. Why should I do more?

But here was a new way of looking at it—I needed censure because I had not been doing as well as I could. Many a time since then have I been thankful that I had a teacher with the courage to

tell me that I had not been doing as much or as well as I should. This way is new to many of us in the divine life. Paul says: "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." Just here is a great danger; we pat ourselves on the back because we have done so well in Christian living, while at the same time we may have let numberless opportunities for doing more and better work for the Master go by unimproved.

We are by no means perfect; we should do all the good we have been doing, and we should not have left undone so many things that we might have done. We fail to look at the model set before us; we forget whose steps it is in which we are to tread; we are so vain as to measure ourselves by some of the weak ones who are striving to enter in, and then we feel proud because we have done more than they. But if they had had our ability and opportunity and we their inability and lack of opportunity, I wonder whether they would not have done more than we have, and we less than they have? We

are not wise when we measure ourselves among ourselves, and find in the result an excuse for not exerting ourselves.

We must quote again from Paul. He says in Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". There is the measure, "the fulness of Christ". We are wise when we measure ourselves with him and compare ourselves with him, for such a comparison must show us how far short we come of measuring up to him.

The Holy Spirit is the infallible guide, and the Lord Jesus Christ is the perfect pattern. If we faithfully follow the guidance of the one and the footsteps of the other, we shall not fail to arrive in due time at the desired haven. These are the only infallible guides we have, and if we are deceived by following any other guide, we have only ourselves to blame. The Holy Ghost never guided a single

soul away from the teaching of Christ. If we are asked to follow any other teaching, we must not consent, for it will lead us away from God.

We all want to be right, and go right, and do right, and at last reach the right harbor. And there is no good reason why we should not. We have the Word of God to guide us, and we have the promise of his Son that he will be with his faithful ones alway, even unto the end of the world; and we need nothing more. Thank God that we have them.

NONCONFORMITY PART IV.

D. W. Hostetler

We give a few more quotations in reference to the above subject.

John Wesley, on plain dressing, says: "Gay and costly apparel directly tend to create and inflame lust. I was in doubt whether to name them brutal appetite. Or, in order to spare delicate ears, to express it by some gentler circumlocution (like the Dean who, some years ago, told his audience at Whitehall, "If you don't repent, you will go to a place which I have too much manners to mention be-

fore this good company". But I think it best to speak out; since the more the word may shock your ears, the more it may arm your heart. The fact is plain and undeniable; it has this effect both on the wearer and on the beholder. That is, to express the matter in plain terms, without any coloring, 'You poison the beholder with far more of this base appetite than otherwise he would feel'. Did you know this would be the natural consequence of your elegant adorning? To push this question home, did you not desire, did you not design it should? And yet, all the time, how did you set to public view? A specious face of innocence and view? Meanwhile you do not yourselves escape that which you spread in others. The dart recoils and you are infected with the same poison with which you infected them. You kindle a flame which, at the same time, consumes both yourself and your admirers. And it is well if it does not plunge both them and you into the flames of hell."

Then this earnest preacher goes on and gives his last message to his people. Hear him, if you will, and then class the Dunkard Brethren with him; we, who are trying to maintain gospel principle

in the matter of dress. Now call us old fogies if you choose.

"I conjure you all, who have any regard for me, to show me before I go hence, that I have not labored, even in this respect in vain, for near half a century. Let me see, before I die, a Methodist congregation full of as plainly dressed people as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God, and me, and your own souls. I pray you, let there be no costly silks among you, how grave soever they be. Let there be no Quaker-linen, proverbially so-called from its exquisite fineness; no Brussels laces, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot as persons professing godliness; professing to do everything, small and great, with a single view of pleasing God." (Wesley's Sermons, Vol 2, p. 313.)

Now, I quote Talmadge on "The Tragedy of Dress": "The Goddess of fashion has become a rival of the Lord of heaven. With men the fashion goes to cigars and club-rooms, yachting parties and wine suppers. In the United States alone, men chew and

smoke up \$100,000,000 worth of tobacco every year. (That was fifteen years ago. Today the annual tobacco bill is \$700,000,000.) Think of a Chirstian woman crying copious tears into a \$25 handkerchief, then giving a two cent piece to save them (thrusting it down under the bills, so people will not know it is not a \$10 gold piece.) One hundred dollars for incense to Faishion and two cents for God. The most ghastly death beds on earth are the one where a man dies of delirium tremens, and the other where a woman dies after having sacrificed all the faculties of mind, body, and soul to the worship of Fashion."

Some years ago there appeared this editorial in the Ladies Home Journal: "Americans never see in print the dresses of the French ladies—they are kept sacred from the public eye. The average Paris Fashion "that we see is not of this type of woman—it is made for and worn by a type of woman common enough in Paris.

"It is an unpleasant thing to say, but it is true, nevertheless, that in copying the average "Paris Fashion" the American woman is dressing herself after one of the most undesirable types of womanhood that decent women can

well imagine. Any French lady will corroborate this statement".

An Irishman's Wit: In October, 1914, Mr. Dooley wrote in Hearsts' Magazine on Woman's Dress: "I s'pose th' greatest practical joker in the world is the fellow over in Paris that invints the new styles that drapes the charms iv th' ladies.—Oh, the croo-el—that he is". Ye don't man to say it's a man?" asked Mr. Hennesy.

"It is that", said Mr. Dooley, "Dress-makin', ye shud know is an honorable and manly pursoot in Paris, the same as steelmakin' in Pittsburgh.

"W'y, not long ago, I was lookin' out o' the window whin I see Ellen Hogan goin' by with a rip in her skirt, rachin'—well, I wont go into details, but I'm Hogan's friend, an' I'll hav' no scandal happen to his family if I can help it, so I run out, an' caught up with her. "Ellen, dear", says I, "Ye haven't noticed, but ye're skirt is tore. I'll walk with ye. till ye can get home an' fin' a needle an' thread to sew it up with. Don't cry, me child. It is only an accidint, an' no man with a pure mind will think any the worse in ye f'r it", says I. Well, d'y know, Hinnisy, she gives me

a hearty laugh, an' says she, "Don't be foolish", says she, "me dress ain't tore. That's the way it was made. It's the latest style an' I've got the first wan west iv Halstead street", says she. "I'll tell ye're mother", says I. "Hah! Mother's havin' wan made for herself", says she.

Now, you may laugh at the Irishman's wit, but the subject that evoked that wit was a shame and disgrace to womanhood. What part have we as a church in protesting against this acknowledged evil? Shall we continue our protest or shall we compromise with the Goddess of Fashion and have her continue to reign over us? No, a thousand times, no. And unless we maintain our established order in the church it will not be long until some will be bowing down in submission to the Goddess of Fashion.

On page 14 of "Christian Attire" by Lydia Taylor, we have the following:: "When the Goddess of Fashion holds out her scepter we bow in humble submission to the most immodest, immoral, uncomfortable, hideous, and ridiculous of fashion decrees; but if the church, with pure motive, noble purpose and unselfish reason, asks us to wear something, as the only sure way known to carry out a gospel

principle, we cry out, "It's too conspicuous". Then again on page 19, "That we can not consistently combine clothes in harmony with the gospel, with a fashionable garb. Whether it is the Brother with a gold ring on his finger; or a two-foot checker-board necktie displayed as a banner; or shoes too tight to walk the path of rectitude; or a suit of clothes not paid for; or the fumes of tobacco smoke or a suit that is paid for; or the stain of tobacco-juice on the mouth divinely ordered to be kept holy for the Christian salutation—these things will not accord with the gospel idea of dress. Or in the case of the sister: Whether it is the long, heavy hair (divinely intended for women's glory) partly frouzzled, and part in a pointed phyche knot at the back of the head; whether it is a cobweb shirtwaist, shamefully low-cut, displaying brightly beribboned underwear and protruding elbows; or a skirt immodest in width or length; or the mere semblance of gauze silk stockings; or the stilted position in the ruinous French-heel shoes; or the displayed jewelry, perhaps the little gold necklace (excuse me, the lavalier) at the throat—these things do not belong under a prayer

covering, and are inconsistent with Christian attire”.

In “The Simple Life, Will We Maintain It?” by Atho Winger, on page 5, we find: “What do we mean by the term, ‘The Simple Life’? Or what do we mean by plain, sensible living? For simplicity must be sensible and the sensible always has the characteristics of simplicity. Simple living means a temperate and sensible use of all good things and the avoidance of all evil and unnecessary things. It means the avoidance of extravagance, even in the good and beneficial things of life”. Note the statement in the above quotation, that simple living means the avoidance of all evil and unnecessary things, a sweeping statement indeed, but I think the Professor is correct. Then on page 18, the same author says, “For the doctrine of the simple life has been prominent since the founding of the church. The church has sought in many ways to carry out the principle. We may not all agree as to all of the methods proposed, but every true, loyal member of the church has always stood and worked for the principle and practice. Never before did we have greater need for a firmer aggressive plan of work than now. It would be a

shame, after our splendid record in the past, to let others succeed to the leadership in this new reform movement.

“The Church of the Brethren must and will maintain the simple life. For we have accepted the whole gospel, and no one can do this, without accepting and practicing the doctrine of the simple life”.

On page 20 of the same work, the writer says: “There must be more emphasis on the doctrine of nonconformity. There is a fundamental difference and an eternal antagonism between the church and the world. Jesus taught that great truth, and He knew the world is no better, sin is no less black, the devil is no less active now than then, but he has often transformed himself into an angel of light and thereby deceived many. The doctrine of nonconformity to the world is fundamental in the teachings of Jesus. (Matthew 6:26; John 15:18-19; James 1:27; 4:4; I John 2:15-16; Rom. 12:1-2.) By many there has been too little emphasis on this truth. Some will say they cannot teach uniformity, but surely they can teach nonconformity, for that is plainly scriptural.”

I could give many more quotations from my file, but that is enough for the present. I now give a Conference Reso-

lution of 1919: "Our Goal. Our members 75 per cent enlisted in the simple life, forward movement that we bring all our selfish motives, worldly ambitions, sinful pleasures, harmful amusements, filthy habits, needless luxuries, and hoarded wealth to the feet of Christ, then

"Resolved, that we go on record as standing behind every righteous effort to avoid foolish, fleeting fashions, to discard jewelry, and useless ornaments, and to make clothing modest, simple, practical, and economical for the moral and spiritual uplift of the nation and the practical relief of the great world need.

"For after all, to move forward we must go back to the simple life. Continued teaching and prayer is still our watchword, depending upon God and a growing daily prayer band for results. Then we shall realize our motto, Ideal Simplicity, Purify, Magnify, Sanctify self, Glorify God in all things."

—Beaverton, Mich.

CARE FOR THE WEAK.

By Reuben Shroyer.

The following I chanced to hear stated, a brother had been called upon to give up a dear little boy to the call

of the Angel of Death was weeping over the loss of the loved one. The child had never been strong and healthy, had always been a great sufferer. Effort was made to comfort the mourner with these words. Your little one is safe in the arms of Jesus, his sufferings over, pain and sickness shall be felt by him no more. Had he lived he must have continued to suffer. Yes, was the reply. I know that my darling is safe at home, and I know it is best that the Lord has taken him to heaven, but it is hard to give him up. His very weakness and suffering endeared him to our hearts. We had so long tenderly cared for him that he seemed nearer and dearer to us than any one of the family.

The church is a family and the ties that unite us to each other, and to Christ, the head of our church family should be strong in attachment, and tender in feeling. We are brethren and sisters, we have one common Father who is over and above all. We have some among us, who are weak and sickly. Some who have been severely wounded by the wiles of our great enemy. And how do we deal with them. Are they subjects of our solicitous care. Do we tenderly and considerately look after

their spiritual wants. De we encourage them by kind and helpful words, or do we by coldness and lack of sympathy hasten on their spiritual death. How many are out of the fold of Christ today, for want of that kind, considerate, sympathetic treatment, that should always be given by the children of God to the weak ones in the household of faith. If we have the true seal of discipleship we will love every member of the divine family those who are weak will become objects of our special love and care. But we are apt to think and say, they are able to take care of themselves, they ought to know better than fall into the snares of the evil one, they are old enough and ought to be strong enough to be above such things. What would you think of a father or mother who would so speak to a weak and sickly member of the family. Let us be careful and of our own words and manner of treatment towards our number who are weak in the faith. Let us receive them without doubtful disputations, and care for them as we do for those of our own flesh and blood who are weak, considering ourselves, for we may also stumble and fall. The strong men of one day often become the weak ones of the next.

And those who are weak now may become the strong ones of the future.

EVIL SPIRITS

N. Kall

“And it came to pass when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: So Saul was refreshed and was well, and the evil spirit departed from him.” (I Sa. 16:23.)

When Jesus spoke about evil spirits and their actions and their influence both on the mental and physical life of mortal man, he spoke about something that we will never be able to fully understand as long as our soul is imprisoned in a material body and our sense of vision is limited to the view of material objects. But we need not be ignorant about these malicious entities because we can not see them with our material sense of vision, for we can learn much about them by studying out their invisible influence on our mental life and physical health.

What is it that makes people sick? The Holy Ghost doesn't make anybody sick. Is it not most reasonable to believe that sickness is the result of these indwelling evil or unclean

spirits. From the new testament we know that dumbness and deafness was, at least in one instance, the result of indwelling evil spirits. (Mark 9:17-30.) And if we will spend all our spare time by a prayerful study of the Bible on this subject, and nothing in sensational recreation in worldly minded company, we are most apt to come to the conclusion that all physical discord is the result of the presence in the mind of evil or unclean spirits. But that discovery doesn't help us any unless we also discover how to get them out.

Jesus said: "When the unclean spirit is gone out of a man he walketh through dry places seeking rest and finding none." (Matt. 12:43-46.) And this proves that there is a way to get them out. The apostle Paul had been preaching and practicing mental healing for two years in the city of Ephesus. And his success against diseases which was the cause of indwelling evil spirits had drawn the attention of some young men, the sons of a Jewish priest by the name Sceva. And finding a man who evidently suffered from the result of an indwelling evil spirit, these young men undertook to trouble that spirit by the driving out process in the name of the Lord

Jesus, saying, "We adjure you by Jesus whom Paul preacheth—But the evil spirit answered, Jesus I know and Paul I know, but who are ye?" And he leaped upon the would be healers, and overcame them, so that they had to flee out of the house naked and wounded. (Acts 19:13-18.) And as many mental healers have the same experience at our own present time, that the disease will sometimes jump from the patient to the healer, we may well have a right to reason that these evil, unclean, and disease producing spirits are operating under the same system of laws at the present time as they did during the apostolic times. And that they are still reluctant to leave their home and insist on their right to stay where they are. And it may also be that when they at last have been compelled to leave they will act as Jesus said they would,—“Walking through dry places seeking rest and finding none”, and then come back and hang around their old home.

Whether we call these evil entities for evil spirits or we call them for evil believers that makes no difference, what we are after is to get them out, and to keep them out. And one of the most effective systems for that is, perhaps,

by a liberal and continued use of mental sacred music or soul singing, for that is an antidote to their presence in the mind.

When religious people are suffering from physical diseases which have baffled the skill of medical doctors and they have come to the same conclusion that the woman came to who had been suffering for 18 years from a disease which was the result of indwelling evil spirits (Luke 13: 11-17) they may be healed by the same driving out process of evil spirits which healed her. And if they don't receive any immediate physical benefit from this practice it is anyhow only a complying with the apostolic advice to "pray without ceasing". (I Th. 5: 17.) And in order to make this constant praying systematic it is a good thing for these people to select a hymn every Sunday morning, commit it to memory and sing that hymn quietly to themselves all week, while they are going about their work performing their duties in life. While practicing this soul-singing disposition it is important to be accurate about singing it correctly as it reads in the hymnal, not to get the lines of one stanza mixed up with the lines of another, for one benefit of this practice is

to practice keeping our mind on what we are doing. It is also a good rule not to sing a variety of hymns during the same week but only the one which stands for that week. And next Sunday morning when that hymn has become, as if it were, part of the singers own soul, then part with it as with an old friend and learn another one for the following week.

In the 91st Ps. we read: "With a long life will I satisfy him and no plague shall come nigh his dwelling". This is as true at the present time as it ever was. But only for such as has formed the habit of praying without ceasing. And this quiet soul-singing of sacred hymns is praying without ceasing.

—Chattanooga, Tenn.

WHAT SHALL THE END BE

C. B. Sines

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? (I P. 4:17-18.)

And if the righteous scarcely be saved where shall the ungodly and the sinner appear?

This scripture as I see it

from a spiritual standpoint, is something that men and women should think of most seriously. This text does not men the past, neither does it mean the present, it means the future, the end of all things, every journey has its end.

We are all on a journey through this life. We are all going somewhere, and there are only two places to go and there are no stop-overs on either route, heaven or hell is our destination. What shall the end be. Some are reaching that end every day. The journey may be short or it may be long, at different ages we are leaving this world, hundreds and yes thousands every day, and at present the cities of the dead out number the cities of the living, my time and your time is coming. Are we ready for that great judgment of God?

Have we done our duty? Have we obeyed the Gospel of God? What shall the end be?

I believe that Peter could look into the future and see this very time and age in which we are living. In this busy and commercial and auto and pleasure age, men lovers of pleasures more than lovers of God, too busy to think of God and his plan of salvation. In my imagination, I can hear Peter cry out this word of

warning: What shall the end be of them that obey not the Gospel of God? There are those that did obey. Peter knew what their end would be, they died, what was the end of those that did not go into the Ark? They perished. What was the end of those that disobeyed in the wilderness? They all met sudden death. What will the end be after we have enjoyed all the pleasures of this life? Such as going to dances, moving pictures, card parties, ball games on Sunday, box socials, gambling, swearing, getting drunk, stealing, lieing, adultery going car riding for pleasure, when we should be at church, women bobbing their hair when Jesus says if a woman have long hair it is a glory to her. When she cuts off her hair she cuts off part of her glory and I believe that is displeasing to God, and not satisfied with cutting off their hair but they cut off their dresses, going about the streets only half dressed, causing men to commit adultery, this is abomination unto the Lord. What shall the end be after all the styles and fashions and pleasures are passed away. Jesus says ye serpents, ye generation of vipers, how can you escape the damnation of hell.

This message is directed to

the man and woman that professes to be Christians, and not to the world. These things mentioned above belong to the world and the worldly people and not to the Christian. We as a Christian people must come out and be a separate people from the world and leave the worldly things alone. We have a chance to know God's will and if you know these things happy are ye if you do them. There are lots of people in the world today that have never been chosen yet, many are called and few chosen. Those that have never been chosen, still belong to the world. There are some things that belong to the world, and the worldly people. "Love not the world, neither the things that are in the world, if any man love the world the love of the Father is not in him."

So you see, dear reader, the things of the world don't belong to us as men and women, professing Christians.

The only safe guide I can direct you to is the Bible, the word of God. He tells us what we are to do and what we are not to do, that we may inherit eternal life. We promised to live faithful until death, we promised to hear the church. He that endures to the end the same shall be saved.

The Bible is the word of

God, and it can not be changed. It matters not how hard we may try. We can hide things from men, but we can not hide anything from God. For every idle word, we say we must give account in the day of judgment. If you are a hypocrite, God knows it. If you profess to be a Christian and don't obey the Gospel, God knows it. If you cause trouble in the church, God knows it. If you are envious against your brother, and say mean things about him, God knows it. You may have a good reputation among the people in your community, but your character in the sight of God may be blank.

We as a little flock must stand out separate and a peculiar people, and cry out against the evils of the world, and make every effort to keep the church pure and clean as she was back years ago. We must preach the whole Gospel of Jesus Christ. It takes more than having your name on the church book to be a Christian. There are lots of church members in the world, but Christians are few. Church members will go to dances, ball games on Sunday, and card parties, and all kinds of socials, but a Christian wont. After all the blessings God gives us and the many things he has promised us, shall we

go back on his word and disobey him? God forbid.

How shall we escape if we neglect so great a salvation? There is only one salvation; if we miss that one, what will the end be?

Christ says, "Why call me Lord Lord and do not the things I say"?

If we don't do what he says we had just as well quit, we cannot live one-half for the devil and the other half for God. Salvation is not promised that way.

Jesus Christ is the way and it is through him that we get our passport to heaven, and that passport is Love.

We may be getting along fine and enjoying all the pleasures of this life at present, but what shall the end be of them that obey not the Gospel of God? Amen.

—Oakland, Md.

PAUL'S LIFE AND WORKS

Ruth Drake

This quarter we are permitted to study a new book by a new author. Luke addresses the book of Acts to Theophilus but in reality it is meant for the entire church. Luke covers the work of the Holy Spirit in the church during the thirty years following Christ's resurrection. He also

gives the principles and purposes of the Church of Christ. These principles were not only meant for the church of 35 A. D. but for Christ's church today.

We start the quarter with the early life of Saul. Saul means "one chosen of God" and we see all through his life how God had a guiding hand in bringing influences to bear upon him that were a training in themselves for his life work. Saul's parentage and strict home training had much to do with his character in later years. Whatever he attempted was done wholeheartedly. When he persecuted the Christians he thought he was in the right and put his whole life in it. The vision on the road to Damascus showed him he was in the wrong and he at once turned his energies into use for Christ instead of against him. How much different would be the church today if every Christian after his conversion would have one aim and that God's will. Acts 9:20 and 16:10 show us Paul's quick action in doing what Jesus points out. No persecution was too great to deter Paul and no obstacles too large to overcome in order to carry out the commands of the Holy Spirit. We need more Paul's today. We need men and women so filled with the

Holy Ghost that the world cannot draw them from the upward road by its sinful attractions. Paul not only withstood affliction but he also laid worldly honor to one side. At Lystra he with Barnabas might have been crowned gods but they were true to God's wishes and turned aside from the call of the world. In Lesson 9 Satan again tries to ally himself with the apostles by having the young soothsaying maid speak in honor of them. Paul was in no way deceived, neither do we need to be deceived by the call of Satan if we permit the Holy Spirit to guide us. Just as Jesus sent out Paul and Barnabas to Antioch in Pisidia that the mesage of salvation might be spread so he is choosing and sending out workers today. Paul in prison wins the keeper with his household for Christ. After being released from the prison at Philippi, Paul and Silas go down to Thessalonica where the Jews become enraged at their teaching and the brethren had to secretly slip them away at night to Birea. There the Jews received their teaching with open hearts and many believed on Christ. From Berea Paul went to Athens where he took up his occupation of tent making, working through the week and preach-

ing in the synagogue on the Sabbath. The people here were so proud and worldly that Paul soon left and went to Corinth, where Silas and Timothy joined him. This encouraged him so much that he preached more emphatically than ever that Jesus was the Christ. This made the Jews so angry that they said many wicked things to him. Paul then shook the dust out of his garment and told them that if they would not receive his teaching the blame would rest on their own shoulders and he was free. From now on he would teach the Gentiles. How true is this lesson of the world today. In our pleasure mad career of today we have been given the privilege of accepting or rejecting Christ. If we reject where can we place the blame in the judgment day? "He who has ears to hear let him hear what the Spirit saith unto the churches" (Rev 3:7.) Paul then left the synagogue and started to teach in a home nearby. Many came to hear him and many believed and were baptized. God told him to preach the word and not be afraid for He was with him. Paul taught here a year and a half.

Timothy was a faithful follower of Christ and a true helper to Paul. In his later life Paul wrote letters of en-

couragement to him. 1 Tim. 2:1-3. Although written to Timothy tells us how we should live to be acceptable in the sight of God.

Some years after Paul's trip to Corinth he finds that there was contention in the church. There seemed to be a division among the members as to whom they were following. Some stood for Paul, some for Cephas, and some for Apolos. He explained that Christ, and not himself or any of his followers, was crucified for them that they might have eternal life. He brings out the fact more forcibly that is emphasized in Lesson 6, namely, that God and not man is to receive all the praise for our salvation.

In the last lesson of the quarter Paul continues his teachings to the Corinthians.

Some of the people who lived in Corinth still worshiped idols and often had feasts for them. They would offer food to the idols and then place it on the market for sale. Some of the Christians felt that this food was defiled and should not be used. Paul tried to show them that offering food to idols had nothing to do with the food itself but in I Cor. 8:9 he showed them that they should be careful lest they lead some weaker brother back to idol worship. In I Cor. 8:12-13 he told them that if they offended a weak brother they sinned against Christ. May we think of these things as we study these lessons and pray God for wisdom that we may not be stumbling blocks to those around us.

—Pioneer, Ohio.

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OUR MONTHLY TEXT

o o o o o o o o o o o o o o o
o o
o In the beginning God o
o created the heaven and o
o the earth. (Gen. 1:1.) o
o o
o o o o o o o o o o o o o o

Scripture References

Psa. 33:6. By the word of

the Lord were the heavens made; and all the host of them by the breath of his mouth.

Pha. 33:9. For he spake, and it was done.

Gen. 1:3, 6, 9, 11, 14, 20, 24, 26, 29. And God said—

Ex. 20:11; 2 Ki. 19:15; Neh. 9:6. Isa. 42:5; 44:24; 45:

12, 18; 48:13. Jer. 10:12; 51:15. Psalms 33:6-9; 102:25; 121:2; 124:8; 134:3; 136:5-9; 146:6. Acts 14:15; 17:24; Col. 1:16, 117; Heb. 11:3; Rev. 4:11; 10:6; 14:7.

God the Creator

Psa. 136:1-9, 25, 26

L. M. May be sung to Ward or Duke Street.

O thank the Lord, the Lord of love;

O thank the God, all God's above;

His mercy flows an endless stream,

To all eternity the same.

O thank the mighty king of kings,

Whose arm has done such wondrous things,

Whose wisdom gave the heavens their birth

And on the waters spread the earth;

Who taught yon glorious lights their way—

The radiant sun to rule the day,

The moon and stars to rule the night

With radiance of a milder light;

Who daily feeds each living thing.

O thank the heaven's Almighty King;

His mercy flows an endless stream,

To all eternity the same.

—From the Phastel, Publish-

ed by United Presbyterian Board of Publication.

Daily Readings—October

1. Mon.—Gen. 1.
2. Tue.—Gen. 2.
3. Wed.—Gen. 3.
4. Thu.—Gen. 4.
5. Fri.—Gen. 5:1; 6:8.
6. Sat.—Gen. 6:9; 7:24.
7. Sun.—Acts 19:1-41. Eph. 3:14; 4:16.
8. Mon.—Gen. 8:1; 9:17.
9. Tue.—Gen. 9:18; 10:32.
10. Wed.—Gen. 11.
11. Thu.—Gen. 12, 13.
12. Fri.—Gen. 14.
13. Sat.—Gen. 15, 16.
14. Sun.—1 Cor. 12, 13, 14.
- 1 Jno. 4:7-16.
15. Mon.—Gen. 17.
16. Tue.—Gen. 18.
17. Wed.—Gen. 19.
18. Thu.—Gen. 20:1; 21:21.
19. Fri.—Gen. 21:22; 22:24.
20. Sat.—Gen. 23:1; 24:28.
21. Sun.—2 Cor. 8, 9. Psa. 95.
22. Mon.—Gen. 24:29-67.
23. Tue.—Gen. 25.
24. Wed.—Gen. 26.
25. Thu.—Gen. 27:1-40.
26. Fri.—Gen. 27:41; 28:22.
27. Sat.—Gen. 29.
28. Sun.—Acts 20:1; 21:17.
- 2 Cor. 11:23-28. Jno. 10:7-17.
29. Mon.—Gen. 30:1-36.
30. Tue.—Gen. 30:37; 31:24.
31. Wed.—31:25-55.

Announcement

The object of the Three

Year Bible Reading Course is to encourage the daily reading of the Bible and to give a systematic plan for the reading of the whole Book in three years. It was begun in the first number of the Monitor, October, 1922; so October 11, 1928, we begin our seventh year, or the first year of the third cycle. We begin in the Old Testament and read Genesis to Joshua, inclusive; in the New Testament, the Four Gospels.

I keep a record of the names and addresses of members of the Class, and at the end of the year give credit for the reading. I should be very glad to enroll a large number of new members for next year. If you think it worth while to read the Bible, the whole Bible, "all Scripture" (2 Tim. 3:16); if you think it worth while to have a definite plan and read a portion every day, and have no other better plan, you are invited to enroll in the Three-Year Bible Reading Course. And let me suggest that you might do some good home mission work, some acceptable service in the Lord's vineyard by getting others interested, along with names and addresses, any particulars as to age, occupation, place in church or Sunday school, etc., will be of interest though not required.

There is no fee for enrollment; if you care to send a stamp or two to help out on postage it will be thankfully accepted; but this is optional.

While this does not claim to be a study course an unlimited amount of study may be put into it. As heretofore some comments, selected and original will be given with a view of adding interest and value to the reading. However, our Board of Publication has expressed a wish that less space be taken for this department.

While it is recommended that each member read for himself, yet two or more may read together; and if those who listen pay close, undivided attention it may be counted and given credit the same as if they themselves had read.

Some members who have finished a three-years course are continuing with us right along.

And now, let us pray the Lord that he enlighten the eyes of our Spiritual understanding that we may see more and more of the richness and beauty of his Holy Word (See Psa. 119:18, 34; Eph. 1:18; 1 Cor. 2:9, 10); and that we may find not only pleasure but profit in the reading that we may be "perfect, thoroughly furnished unto all good works".

OBITUARY

Jesse B. Kulp, son of Rev. Joseph and Elizabeth Kulp, was born February 25, 1865, in Harrison township, Elkhart County, Indiana; died July 23, 1928, at age of 63 years, 4 months, 28 days. He was married to Miss Emma Frame September 2, 1888. He leaves his wife and only child, Mrs. Samuel Garber, two grandchildren, one brother, Melvin Kulp, two sisters, Mrs. D. H. Fuller and Mrs. J. F. Werner, to cherish the memory of a kind and devoted husband, father and brother. He left them with the assurance of eternal and abiding rest. His days of affliction were without murmur or complaint, ever grateful for every act of tender care bestowed upon him. He often spoke of the kindness of his neighbors and friends in helping to relieve his suffering and making his sick room cheerful with beautiful flowers. He was a member of the Dunkard Brethren Church.

We, as a Church, feel that our Brother Kulp is dwelling in a land where pain and suffering is no more known. While his place in the Church is vacant and in the home as well, but we are trying to console ourselves with the

thought that what the Lord doeth is well done and that some time we will know and understand, and it should behoove each one of us that death is in the land and that it will meet each one of us sooner or later, and we should live and prepare in this life, so we will be able to clasp glad hands with those that have died in the Lord.

Elder L. P. Kurtz and Bro. Andrew Yontz were called to officiate, but for the reason of sickness Bro. Kurtz was unable to fill the appointment, so Bro. Kinzie from Elkhart, Indiana, assisted Bro. Yontz in the funeral services. The burial took place in the Prairie Street Cemetery, Elkhart, Indiana.

Sister Jno. E. Wallace,
Goshen, Indiana.

Mechanicsburg, Pa.

On Saturday, October 6th, Brother John Kline, of Decatur, Indiana, will start a series of meetings in our congregation. These will continue two weeks, and on Saturday, October 20th, we expect to hold our Fall Love Feast. Brother Kline is formerly from Lancaster County. Come and worship with us, especially during the Love Feast. A welcome to you.

Ray S. Shrak, Secy.

BIBLE MONITOR

VOL. VI.

October 1, 1928

NO. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE FOURTH UNION TOWN MEETING

This meeting assembled at the appointed time with Dr. J presiding who suggested that the meeting elect a new Moderator in recognition of the many capable brethren present.

Bro. M is pleased with the fine spirit of Dr. J and "moves" the election of a new Moderator, which is quickly done by acclamation. And Dr. H takes the "chair", and after a few complimentary remarks calls for the first item of business.

Dr. E addresses the "chair" and proceeds to state that it was decided at last meeting that since it was apparent we could not unite on our differences, agreements or creeds or church doctrines we should be able to unite on the Bible, and that we would let the Bible writers speak for themselves on any question brought up.

These gentlemen are now present by request and are

willing to assist us in any way they can.

Moderator H: "That is fine. We are now ready to proceed. What is your pleasure?"

Bro. F suggests in order to avoid confusion we name the subjects we wish to consider and let these gentlemen make their statements and explanations and after we have their testimony we shall be better able to consider the advisability and possibility of forming a union.

Bro. B thinks this a fine method to pursue and "moves" it be adopted, which meets general approval and becomes the rule.

Moderator H: What is your pleasure, Brethren?

Dr. E would like to hear what these gentlemen have to say on the subject of faith, and brother Paul is called to the stand.

Bro. Paul without preliminaries proceeds to say, "Faith is the substance of things hoped for, the evidence of things not seen, and without

faith it is impossible to please Him for he that cometh to God must believe that he is and that he is a rewarder of them that dilligently seek him; and with the heart man believeth unto righteousness, and this faith cometh by hearing the word of God. And by faith we are justified, and by faith our hearts are purified, and we are the children of God by faith in Jesus Christ, and this must be an unfeigned faith that worketh by love."

Bro. James next takes the stand and adds to what Bro. Paul has said as follows: "Though a man say he hath faith and have not works, can faith save him? Faith if it hath not works is dead. Was not Abraham our father justified by works, when he had offered his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? Ye see then how that by works a man is justified and not by faith only."

Bro. Peter is now called upon for his testimony who replies by saying you must "add to your faith virtue, knowledge, temperance, patience, brotherly kindness and charity; for if ye do these things (good works) ye shall never fall; for so (by doing these things) an entrance shall

be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Moderator H is seen to be rather restless and nervous. This is observed by Prof. G who suggests if we are not careful we are going to lose sight of faith and find ourselves trying to get to heaven on good works.

Sister L doesn't wish to speak, but she wonders what Jesus would say just at this time.

Bro. Matthew, who happens to be present, remembers Jesus said, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven". And that "Man shall not live by bread alone (faith alone) but by every word that proceedeth out of the mouth of God".

Much nervousness being manifested Dr. J raises a "point of order", that we are off the subject, that "works" is not the subject under consideration and we should proceed.

Brother Matthew: "Well, gentlemen, I just told you what Jesus said about it, if it doesn't suit you, just proceed; I also remember Jesus said to some fellows one time, "O, ye of little faith".

Bro. F is anxious to know if all the Bible says is infallibly true, is it inspired?

Bro. Paul is ready to answer, "Holy men of old spake as they were moved by the Holy Ghost, and God who spake to the fathers by the prophets, hath in these last days, spoken to us by his Son, and therefore all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works, and it is impossible for God to lie".

Deacon K would like to hear from Bro. John.

Bro. John: "I recall Jesus said to the Father in a wonderful prayer, 'Sanctify them through thy truth, thy word is truth', and we know 'the law was given by Moses, but grace and truth came by Jesus Christ'".

Bro. O who has been silent for some time thinks Bro. Luke has something of importance on the subject.

Bro. Luke is not so sure unless it be this, that he told the eleven that "all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning one."

Bro. O: "That is it, and if

Moses and David and the prophets could write so accurately concerning him they must have been inspired and being inspired men, their writings must be inspired."

Prof. G raises a "point of order".

Moderator H: "State your point."

Prof. G: "We are not to inject our opinions into this investigation or argue the case but only hear the Bible writers make their own statements".

Moderator H: "Your point is sustained. What next?"

Bro. F: "If we are through with this subject I should like to hear what those Bible characters say about the Deity of Christ."

Bro. Paul is ready to speak, and proceeds as follows: "In him dwelleth all the fulness of the Godhead bodily, and he is the image of the invisible God, and by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist. And he is the head of the body the church. And other foundation can no man lay than that is laid which is Jesus Christ.

BIBLE MONITOR

Poplar Bluff, Mo., October 1, 1928

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Frank B. Surbey, North Canton, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



His Father said of him thy throne, O God, is forever and ever, and thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the work of thy hands."

Elder I: "I would like to hear from Bro. John on this subject. Bro. John, how about the Divinity of Christ? Is he Divine, eternal as God?

Bro. John responds as follows: "In the beginning was the Word, and the Word was with God and the Word was God, and all things were made by him; and without him was not anything made that was made and this Word became flesh and dwelt among us.

This Word we heard, we saw him, and handled him and his blood cleanses from all sin, for if we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness".

A spirit of nervous restlessness is seen to be manifested and after a sigh of suspense has subsided Prof. G arises to say if we are to stay here to listen to these men give vent to their opinions we shall be no better off when they are done, as one man's opinion is worth no more than another's.

Elder E wishes to remind the meeting these men are not giving **their opinions** but **matter of fact statements of truths**, and he would like to know what Bro. Paul and Bro. John know about modernism and evolution?

Bro. Paul is a ready speaker and proceeds: As to modernism, that word itself indicates its recent origin. As to evolution our vocabularies contained no such word, and of course we knew nothing about either of them, they must have been coined by some modern divine to accomodate his theory. These words are not known to any of the sacred writers. They had no theory that made their use a necessity, so they are not found in any sacred dictionary. Holy men of old spake as they were

moved by the Holy Ghost and He never had any use for these words, neither did we.

Moderator H: "The time is here for adjournment, what is your pleasure?"

Bro. O was anxious to hear from Bro. John but as time is up he can wait until next meeting, and "moves" we adjourn for two weeks. Bro. M seconds the motion.

Moderator H: "Are there objections to the motion? I hear none. The motion is adopted".

Bro. F led in prayer and the meeting adjourned.

THE FUTILE SEARCH.

We have recently been reading much on the origin and nature of man from the so-called scientific view point. Reports come thick and fast from expeditions now on the field, of supposed marvelous finds of fossilized remains from the deep recesses of the Gobi Desert in the Orient, where, say scientists, human life on this earth had its beginning. We learn of "unassailable evidence" pointing to the fact that men lived on the earth several millions years ago. Several unrelated and widely scattered bone fragments have been made the basis of a model of prehistoric man. This model, a base

fraud in its inception, has been accepted as authentic by men of learning in a number of places over our fair land; men whose opinions are respected and are otherwise hard to circumvent.

This search for evidence of man's animal origin was started without malicious intent by Charles Darwin, a scientist of the nineteenth century. It is said by those who knew him that his hypothesis was approached with an open mind and a desire only for the outcome of honest investigation. It is not to be supposed that he had any intention of stirring up such a mad chase to prove his theories. He himself made very exhaustive studies in his line of work, noting his failures and successes with equal care, and summing up his whole research into the origin of man admitted his failure to prove his theories and expressed the doubt that they ever would be fully proven.

Upon Darwin's death, however, the hue and cry was taken up by scientists everywhere and gathered impetus as time went on. Expeditions were sent to unexplored jungles to capture monkeys of every size and shape for comparison with man. Men spent years in cages, trying to learn to converse with monkeys.

Some bright intellect conceived the idea that since man had a backbone greatly resembling that of a fish that he must look to the fish and not to the monkey for his primal ancestry. Another takes us back to the green slime that gathers on the surface of stagnant pools, and says "this is the beginning of all life, to this must man look for his origin".

We venture the assertion that not one of these so-called men of science who is so earnestly pressing the work of investigation into the origin of man is honest with himself or with the public in the work he has set for himself. It is our honest opinion that if ever there is a time when scientists think they could actually trace their ancestors back to ape, baboon or gorilla, from that time interest in the origin of man will wane and investigations will cease forthwith. In the meantime our investigators are safe in their positions and need have no worries as to their bread and butter so long as dupes may be found more richly endowed with money than brains to supply the funds.

The question arises as to why this interest in our theoretical monkey ancestors. To prove the various theories would add nothing to the

world's store of useful knowledge. We know already what may be done in race development and improvement by parental selection. We cannot think that these men of science who are also high in the "social register" desire to associate with their newly identified relatives found thru the evolution theory. It would prove decidedly awkward, and fatal to their social status to acknowledge such uncouth and uncultured companions. We are forced to the conclusion that these men seek to disprove the generally accepted story of creation given by Divine inspiration. Great publicity will go to the man who first succeeds in this glorious undertaking. Many lecture contracts and published interviews at fat fees will also be forced upon him—temporarily. Financial independence will come quickly to the discoverer of these evidences. It is this hope and the mystery of attempting the impossible which keeps men following that elusive will-o-the-wisp, the hypothetic missing link.

All this investigation is being carried on without regard to the feelings of either side of the controversy. Granting that men would welcome with open arms the thought that they could claim such rela-

tives, could our scientific benefactors guaranty that those relatives would feel complimented over their newly found connection. We can think of a number of individual instances, generally accepted as human, comparison to whom would make any self respecting baboon hide his head under the nearest bunch of bananas. A very incomplete catalog would contain the following:

1. The professional pugilist, shifty of eye and foot, bruised and distorted of features, teeth missing, ears and nose scarce worthy of the name. He specializes in cruelty and bloody viciousness. He hammers down by brute force, or is crushed by the opposing force. He is one of a very few remaining relics of the stone age and his labors give men and women opportunities to exercise their elemental blood thirstiness vicariously; with burning shame we admit it.

2. The criminally inclined, robbing or murdering at will, protecting his fellows and being protected in turn in his crime. He resists desperately any attempt to curtail his activities. Drink, gambling and prostitution are his stock in trade, blackmail, seduction and arson, bribery and intimidation his tools. He hesitates

at nothing, has no honor, respects no one, human or divine. Human rights and liberties are but pawns which he uses to gain his ends.

Time would fail us to describe fully bootleggers, rum runners, confidence men and others inclined to lawlessness, which with the above examples furnish a wealth of material for study by the naturalist and may be found by thousands of miles nearer his doorstep than the famed Gobi Desert, reputed progenitor of humanity. Surely among this rich material for study could be found at least one specimen who could be panned off on an expectant and gullible public as a "missing link".

The theories of evolution now extant, looking toward a single creative act will never be proved satisfactorily because the premise is untenable. God created man in his own image and breathed into his nostrils the breath of life, and man became a living soul. More and more people are coming to believe this because of its fundamental truth and also because of repeated failure of efforts to disprove it. The sooner the futile character of this search is recognized and minds now engaged in it throwed to useful channels, the sooner this great land of ours shall come to the

knowledge of God's power and love, turn from its evil ways and seek the old paths where-in our sacred fathers walked.

—O. L. S.

HOW SHALL WE ESCAPE

Elmie Beck

Therefore we ought to give more earnest heed to the things which we have heard lest at any time we should let them slip.

For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him. Heb. 2:1-3.

Paul undoubtedly was the author of the above quotation, and it was addressed to Christians. The former part was an admonition to give more earnest, more diligent heed to the things they had heard, referring to the teachings of Christ, lest they should let them slip. If there was danger of letting slip the teachings of Christ in Paul's day, I wonder if the danger is not equally as great now. When there is much more in the

world to divert our time and attention.

The writer then stresses the matter by referring to the old dispensation and showing that therein every transgression and disobedience received a just compensation. Now comes the question, How shall we escape if we neglect so great salvation. Escape what? It evidently means the judgment and the wrath of God and I wonder how we shall if under the law punishment was meted without fail, by wilful negligence of salvation. Let us notice Heb. 10:28-29. He that despised Moses law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye shall be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite to the law of grace.

This reaffirms the thought of the above verse that by obstinately neglecting our eternal salvation we are worthy of greater punishment than that which was inflicted under the law. Let us consider why this is so great a salvation. First it took the precious life of Christ to make it possible. I Peter 1:18-19. For as much as ye know that ye

were not redeemed with corruptible things as silver and gold, from your vain conversation received by traditions from your father. But with the precious blood of Christ as of a lamb without blemish and without spot. Second, it is an all sufficient salvation. Heb. 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Let us remember that we ought to strive to mold our lives in full accord with Gospel teachings and that not only what we do but also what we fail to do will determine our future destiny.

—Wauseon, Ohio.

MEDITATION ON MOTHERS DAY

By Elizabeth Erb

At the approach of Mothers Day, there come to us more forcibly the thoughts of Home and Mother. And it was a sad day when the last parent was taken to her reward. There came a lonely feeling and sadness as we realized the best friends and counselors this life had ever known were gone. But the many words of appreciation and gratefulness for our service will be a joyous recollection for all time to come. Small and insignifi-

cant as it was, we wish now we had given more. Those of us who are deprived of living Mothers cannot pay tribute to them in person. However there are many aged and shut-ins that we can love and respect. It need not be an expensive gift, but a friendly call or any kind remembrance. As we go to the old cemetery and direct our steps to that sacred spot where Mother sleeps, many are the precious memories that come crowding into our minds. We linger long and lovingly, then pass on to another where rests one who helped us so many times when new duties came to us in our Christian life. And on to another who always had a word of comfort when sorrow and trouble were heaped heavily upon us. Again we pass on to the resting place of the playmate of childhood, taught in the same Sunday School, born into the spiritual realm at the same place, and near the same time. The children of this Mother have all gone to other fields of duty, one a missionary in far away China. A token of love from that distant land is placed on Mother's grave. A long and lingering stay here brings to memory many past associations. We go on and on to the graves of many dear Mothers, dropping a tiny

flower and a green spray here and there. The spray to denote the evergreen memory of them we cherish, and the pure little flower a token of the pure white souls that have crossed the portals. The sun has now hidden in the western horizon, and twilight is closing around us. We hear singing in the dear old church house nearby where we so oft have met for worship and we wend our way thither. As we slowly and reverently enter we find a group of worshippers, and hear the same familiar songs of long ago, the text for the minister's discourse from the same old book, the Bible. But another vision has brought changes. The Mother's corner is entirely vacated. A few grey heads here and there which show the frost of many winters of loving service, but many more that are shorn of their God given glory. Not many hard and calloused hands from loving deeds as home-makers, for the needy, and the cause at large, but jewelled hands instead. Not clad as the simple living folks of former days, but immodest apparel which is the stepping stone to the downfall of many of our dear boys and girls. Dear living mothers can we not rally for a serious campaign, not for numbers only, or vain amuse-

ments for pastime, but for sober and righteous, and closer living to the word of God. Oh! departed Mothers in Israel, can you not look down from your holy habitation and waft a message of warning that will save us from going farther into apostasy, or be utterly destroyed as many in olden times. Amidst all the mercies and blessings we have from God, may it never be said of us, "My people ate and drank and rose up to play".

—Yale, Ia., May 15th.

THE LAST TRIBULATION PERIOD

W. Y. Smith

Let us notice some scripture bearing on this subject. Who and what is it for? And he (the anti Christ) shall make a firm covenant with many (the Jews) for one week; and in the midst of the week he (the anti Christ) shall cause the sacrifice and oblation to cease; and upon the wing of abominations shall come one that maketh desolate; (the Messiah) and even unto the full end, and that determined, shall wrath be poured out upon the desolate. Dan. 9:27.

Before we consider another verse let us look thoroughly at the subject of this

article; then we can fully understand Daniel's vision. Together with the Revelator. I quote from the Revelations. For they are spirits of demands, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God the Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame. Rev. 16:14-15.

Comments on verse 14 called the great day of God Almighty. Now we pass on to the 15th verse: Many there be that have not on the wedding garment and are naked or without the commandments, I am afraid the world may see his shame.

Immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Mat. 24:29.

Comment on verse 29: Therefore the great tribulation is for the Jews, and why, because they shed the blood of the prophets from Able to Zachariah. Matt. 23:35. Tribulation or trial is for the Jewish people as the Gentiles have the written word for their

guide. But notice what the word says to us (Gentiles). Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man. Luke 21:36.

Now, my dear reader, this scripture is for the Gentiles to escape the tribulations at the last day, as we understand it. But let us look at what Daniel says about them (the Jews). And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble such as never a nation even to that same time; and at that time thy people shall be delivered. Dan. 12:1.

But Oh, that week and a half of tribulation that they must go through.

We quote again: And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, that shall remain from Assyria and from Egypt and from Pathros and from Cush, and from Elam and from Hamoth, and from Shiner, and from the islands of the sea. sa. 1:11.

Thus ends the last great tribulation or trial of the Jews.

Now we will notice how the

scripture deals with the Gentiles:

Christ says: He that rejecteth me, and receiveth not my words that I have spoken the same shall judge him in the last day. St. John 12:48. Hear what John the divine says: And hereby we do know that we know him if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. II John 2:3-4. Positive language. Multitude, multitude, almost numberless people of the human race is going to and fro in the world today facing the judgment. Are you one of them? Or will the saints escape the last great tribulation? Will we keep the commandments of Jesus or of man? Of Jesus because we may stand before the Son of Man, and escape those things. Will the Church be taken away, and the worldly sinner left? Read Luke 21:36. Will the world escape the tribulation?

—Shaw, Oregon.

Let it be understood the "Monitor" does not vouch for all its writers wish to say.

SPIRITUAL FREEDOM

By J. F. Britton

"Then said Jesus to those

Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and you shall know the truth, and the truth shall make you free." Jno. 8:31-32.

By reason of Adam's and Eve's transgression in the Garden of Eden, their posterity were virtually enslaved under the dominating powers of sin. And after man had exhausted all his resources and possibilities to liberate himself from the galling yoke of servitude, then God's great sympathizing heart, moved in compassion, "That he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". Jno. 3:16. And as Jesus is the very essence and quintessence, and the embodiment of truth, it stands to reason that Spiritual freedom can only be secured through Jesus, for he is "The way, the truth, and the life".

The great bone of contention, between Jesus and those unbelieving Jews were over the incarnation of Jesus. The incarnation of Jesus, was to those Jews, nothing less than a hallucination, hence in response to the ridiculous statement, when Jesus said, "And ye shall know the truth, and the truth shall make you free", "They answered him, we be Abraham's seed, and

were never in bondage to any man: how sayest thou, ye shall be made free"? And in order that Jesus might disabuse and correct their conceited idea of freedom, "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin, and the servant abideth ever. If the Son therefore shall make you free, ye shall be free indeed." Jno. 8:34-36.

In reference to the marvelous incarnation of Jesus, we read in John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth". And in the 17th verse, we read, "For the law was given by Moses, but grace and truth came by Jesus Christ". And in view of the recognition of Peter's confession, that Jesus, was the Christ, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God". And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it". Mat. 16:

16-18. Upon the rock of the eternal truth, that Peter had made, of the revelation that the Father had given him of Jesus. This interpretation is verified by the Apostle Paul, in Eph. 2:20, in speaking of the Church says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone". "Which is the Church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. And in Hebrews we read, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom", (Heb. 1:8) or church.

We now submit this article with its Scriptural references and interpretations as a vindication that Jesus Christ is not only the "author and finisher of our faith", and who vouchsafes to his people Spiritual freedom, but who also instituted the "Church of the living God, the pillar and ground of the truth". Thank God, and praise his holy name, that there is a church, where God's people can congregate together, and worship God, "For God is a Spirit: and they that worship him must worship him in spirit and in truth." (Jno. 4:24.) And drink deeply from the wells of

eternal truth, that the Holy Spirit may be a power in their lives, and a blessing to the world.

The writer was in the home of a very prominent man in his community, and in our conversation on religious subjects, there was something said about the anointing of the sick, the man said, "I regret very much that the Baptist Church, of which he was a member, never practiced the anointing, I believe we have lost a great deal of Spirituality and comfort, I wish our church would adopt the anointing in her practice". The writer is glad to say, that the Dunkard Brethren Church vouchsafes to its members, every means of grace, and the prerogative, to participate and exercise in all Spiritual liberties that are good for their moral and Spiritual development and growth, "In grace and in the knowledge of our Lord and Savior Jesus Christ". 2 Pet. 3:18.

Reader, if you are hungering and thirsting after the Bread and Water of life, and a church where you can enjoy Spiritual freedom and liberty. In the language of "Moses to his father-in-law, we are journeying unto the place of which the Lord said, I will give it you: Come thou with us, and we will do thee good: for

the Lord hath spoken good concerning Israel." (Num. 10: 29.)

—Vienna, Va.

COMPASSION

L. I. Moss

I would like for the readers of this article to first turn to Matt. 9:36.

Jesus says he saw this multitude, he was moved with compassion on them, because they fainted and were scattered as they having no shepherd.

I wonder if it would not be good if we could get our eyes opened so we could see the multitude of poor souls who are scattered over the land, who are on the verge of fainting, because they are as sheep without a shepherd.

If we could have a little compassion for these dear people. Yes, I believe we ought to have compassion for them. I cannot find words to express to the readers the great compassion which has been aroused in my heart, as I have learned of, and come in contact with the many good brethren and sisters who are scattered over the different states. A few here and a few there, whose hearts are just bleeding as they see the old mother church has drifted,

and has been led into the whirlpool of modernism by the modern hireling. And these loved ones as they have been misused, shoved back and some kicked out, by the modern leaders, surely they are like sheep without a shepherd. They feel like they have no church home. They are so few they feel they could not carry on with success a local church organization, and are so far from an organized church, they feel too timid to ask for membership with us. Oh, how my compassion is drawn out for all you who are so situated, and I love and enjoy doing all I can to help all such.

And the Board of Evangelism and organization has been created for the purpose of helping you.

If you cannot change location and get in touch with a local church, or not strong enough to organize and your faith is the old Dunkard faith, you can identify yourself with us, and hold your membership with the most convenient local church. I know many are discouraged almost unto despair. You may feel the Lord has compassion on you, and we also have, we are interested in your welfare. The Board has not learned you all, we do not know your names or where you live. You write to us.

Tell us your needs, tell us the opportunities. And by the help of God we will try and direct you and help you, so you will feel you have a home with the Dunkard Brethren. Then you can feel you have a shepherd though you do not live many miles from some of us. Jesus will be the chief shepherd.

I just want to say in conclusion to our Elders and leaders of the Dunkard Brethren if you would have come in touch with as many of these poor discouraged souls as I have over the land, I know you too would have compassion for them. It is not the dollar, it is not the honor, it is not any personal gain, that takes me from my dear home and family and the little home church. But alone that real compassion Jesus wants us to have for our fellow man.

—Fayette, Ohio.

BETTER OR WORSE?

I have read with considerable interest two articles in the Gospel Messenger of April 14, each expressing the writer's view of present conditions.

One article is on "The Apostate Church of the Last Days", and is a clear statement of present conditions in the churches of all denominations.

ations. The writer quotes a number of scriptures to support her views, and her arguments are all in line with Gospel teaching and known facts. She shows clearly that many so-called Christians of today hold beliefs that are contrary to the teachings of the Gospel and of sound faith, and that many activities are carried on in and by the churches that are not in line with Gospel principles. I might add that the second article "Progress of Faith" largely proves her argument.

This latter article is directly opposed to the first in sentiment; the writer gives no scripture to prove his point, but takes the position that the world is growing better, materially and religiously; any one at all versed in history knows that socially conditions are improved in many ways from what they were even 50 or 100 years ago; as to whether they are better religiously and morally is another question.

This writer refers to some "older ones" who say that the world is worse than when they were young. Then he tells of a man who compared the styles of "Godey's Lady's Book" of 1856 with present styles and "thanked God that we had made some progress" (Progress in What? In get-

ting nearer like half clothed heathen?).

Then he advises us grandmothers to get out the old family album and take a look at what we used to wear, before we say that the dress of young women of today is worse than when we were young. Well, I want to say this: I have pictures of myself and others, taken when we were young, also in our family are pictures taken 65 or 70 years ago, and while the styles of dress were ridiculous, judged by present day standards, at least they were modest, for they concealed rather than revealed the female form, which is more than can be said of present styles in women's dress. Even the bustle and hoop skirt he referred to were, in decency and modesty, away ahead of the half nakedness of present fashions. The idea of a man, possibly a minister, thanking God for the indecent, vulgar display that many professing Christian women of today make of their persons, is surprising to say the least.

In the day when tight lacing was in vogue some foolish young women injured or even ruined their health thereby, but I contend that even that was not as injurious as the half starving that so many women and girls undergo in

order to gain the slim "boyish" figure so much desired today. (Tho why a woman should want to look "boyish" instead of "womanly", as the Lord made her, is more than I can understand.) Physicians of authority are sounding a warning that tuberculosis of girls and young women is rapidly increasing on account of the dieting to keep slim, and the thin, insufficient clothing worn, all of which lessens the powers of resistance to disease. But this writer says "the world is growing better, history tells him so".

Webster says that "religion is a system of faith and worship, pious practices, piety". This writer says that religion is a "progressing experience of the race". He says further that "we ought to be happy that religion is not what it was 3,000 or 2,000, or even 1,000 years ago". If religion is what he says it is, and if this is all it is, we might concede that we "should be happy", etc. But as the Christian religion is a "system of faith and worship" founded by Christ and taught by his inspired apostles we must certainly disagree with him. Jesus said "heaven and earth shall pass away but my word shall not pass away". Heb. 13:8 says, "Jesus Christ the

same, yesterday, today and forever", and so his true religion has always been and always will be the same. We have no scriptural authority for teaching or believing that the twentieth century has or needs any different Gospel or any different interpretation of the Gospel; no scripture authority for believing that Gospel principles may ever change. However we may be happy that nations and people in general have become more enlightened, more tolerant of the opinions and rights of others, that in these respects the world is somewhat better.

As we review the history of the Church age, and see how the Christian religion spread from its beginning at Jerusalem, we find that during hundreds of years of this period the adherents of the true religion were persecuted. Quite often the persecutors were professedly Christian themselves, but we know that they were not possessed of the true spirit of Christ, but were still largely controlled by ignorance and superstition, and Satan, through them as well as by other means, made every effort to stamp out and destroy the true faith. In modern times he uses different tactics; he deceives and destroys by smoother, more enticing means than persecution.

So while we can be thankful we live in a time when we may worship according to the dictates of conscience, yet we must more than ever be on our guard against the specious arguments of these "modern thinkers" with their advanced views, who would really undermine and destroy the true Gospel.

This writer also says that "there has been progress in our view of the place of miracles" and seems to imply that heretofore people have neither known or recognized the laws of the universe, natural laws, but have depended on "God to supply their needs by miracle". Now he advises us to trust in following these laws of the universe and supply the conditions to get results. And this, too, when for hundreds of years most people have believed that the day of miracles was past. He implies that people have really been trusting in them to supply their needs, instead of obeying the laws of health they violate them and expect God to lead them, they drive recklessly and expect God to keep them from a "smash-up". My observation has been that people who violate the laws of health, or of good sense in driving a car, do so through ignorance or carelessness, and not with the expectation that

God will miraculously save them from the results of their folly. Well, perhaps, I misunderstood this writer; perhaps he is just trying to tell us not to believe in miracles, at all, past, present or future.

He also says "it is harmful to believe that the world is growing worse". It certainly is not harmful to believe what the Scriptures teach, and which present conditions fulfil. See I Tim. 4:12; II Tim. 3:1-7; I Tim. 4:3-5; II Pet. 3:3.

This modern thinker states further that the religion of Jesus is a religion of ethics rather than a religion of ritual and worship". If he had linked up ethics with worship his remark would have more force. Any sincere Christian knows that Jesus said, "Why call ye me Lord, Lord, and do not things I say?" knows that Christian living must go with Christian professing and worship, that faith without works is dead". The writer seems to think that conduct is all instead of an essential part of the Christian life.

Then he further says that Christ came that we might have life and have it more abundantly. "Life here and now", he says, "Christ practiced no mere other world religion". If we read John 10:1-18 from which the above quo-

tation was taken we find that Jesus was trying to teach a spiritual truth, though the disciples did not understand it. The disciples, and the Jews in general, were expecting the Messiah to set up an earthly kingdom, "restore the kingdom to Israel", but Jesus said "my kingdom is not of this world". Jno. 18:36. Certainly we know that He went about doing good, healing physical infirmities and relieving present distress, but these miracles of healing, etc., were for the real purpose of building up his spiritual kingdom, reaching people spiritually by means of object lessons. So with his parables, he used common illustrations to teach great spiritual truths; as the parable of the ten virgins, of the sower, of the tares and wheat, these and many others certainly taught an "other world religion", and all his precious promises have their complete fulfillment in the other world. Many times the disciples did not grasp the spiritual meaning and Jesus had to explain it. They were perhaps expecting too much "here and now".

Then consider Jesus teaching about his second coming. Matt. 24 Chap., was not that "other world" doctrine? Also He taught that his followers would suffer persecution and

the apostles taught the same. (Matt. 10:36-39, Matt. 5:10, I Pet. 3:14.) Why should they be persecuted if they were not different from the world, their religion more than a religion of "ethics"?

I am somewhat of an optimist, but not enough to believe that which is contrary to the teaching of God's word, and the facts of world conditions. II Tim. 3:1 and 4 says: "In the last days perilous times shall come, men shall be lovers of their own selves * * * lovers of pleasure more than lovers of God", and V. 13 says. "Evil men and seducers shall wax worse and worse, deceiving and being deceived", and I Pet. 3:3 that "there shall come in the last days scoffers, walk after their own lusts", etc.

Very many people do not agree with this writer's claim that the "world is growing better" and that "this is not an irreligious age". Note the amount of discussion there has been, in papers and magazines and otherwise, of the "crime wave" that has swept the country since the world war, and of its cause and remedy. Many who have studied the subject claim that it is lack of religion and religious teaching in the home, that has brought about this condition. A year or more ago there seemed to be an epidemic of

suicide among young people, high school and college students, and this was attributed to a lack of religious belief and its stabilizing influence in their lives.

Now, while I would be glad to know that the world is getting better, morally and religiously, for "Righteousness exalteth a nation". (Prov. 14:34.) Yet when we read of conditions all over the world, —murder and robbery, political corruption among those holding positions of trust in the nation and who should be examples of honesty and integrity, oil scandals and other scandles, people scheming for wealth and power, the divorce evil, and many others, we cannot see much evidence of growing righteousness "throughout the world" as some claim, but on the other hand we see the fulfillment of scripture: "Evil doers shall wax worse and worse, deceiving and being deceived".

May God help us to be on our guard against these latter day deceptions and false doctrines.

—E. A. Ikenberry.

NONCONFORMITY

J. H. Crofford

And be not conformed to this world; but be ye trans-

formed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Rom. 12:2. The pretext to the foregoing quotation: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service", completely disproves the argument of so many, that, "Our clothes have nothing to do with our religion. "God looks on the heart; if the heart is right, all is right". Part of the foregoing quotation is taken from I Sam. 16:7, when the Lord was looking for a man to be anointed as a civil ruler, before the birth of Christ, and long before he established his kingdom, which was not to be of this world, and man looked upon the physique and good looks of man as a qualification for the position. The countenance and stature did not determine the man; the Lord knew what was in the heart of man. At this time God's chosen people had no restrictions placed upon them in regards to nonconformity to the world.

"If the heart is right, all is right", while not a quotation from the Bible, we concede as being very truthful; therefore the body must also be right

where the heart is right, and to be right it must bear the evidence. Our bodies must be presented living sacrifices, holy, acceptable unto God, which is our reasonable service. With our bodies bearing the fruits of disobedience to the commands in God's word, bedecked with jewelry, clad in clothes scarcely covering our nakedness is positive proof of an unchanged mind and are unregenerated persons. Types of such worldly conformed persons are appealing subjects to the worldly natures of the opposite sex, licentious thoughts and victims for indecent approaches and finally virtue sacrificed. Nuded bodies appearing in public destroys modesty. No chaste woman, barring none, can appear in public for the first time with sleeveless dresses cut half way down at the chest and up to the knees that will not feel abashed. If these things are the patterning after prostitutes, and the means of exciting animal natures, they violate the command: "Abstain from all appearance of evil."

We are aware of the defense made by women and justly too, for men, making them the objects of their gaze and the subjects of their thoughts and licentious remarks. I much disapprove of the chiding they

get in the way they get it, for men with thoughts as are many times heard expressed, have not had their minds renewed, but remember it is to this class of men your bodies are appealing.

There is another extreme to guard against, while it may not be classed as conformity to the world at this age, it may be insisted upon as a mark of nonconformity. Dresses so high at the neck that they reach to the lobes of the ears and up tight under the chin, and tight enough to cut off circulation and respiration, are not becoming or comfortable, neither scriptural requirements. Sanitary conditions forbid them being too long that they trail on the sidewalks, wiping up all kinds of filth and germs. "Let every thing be done decently and in order." Nonconformity does not necessarily mean uniformity and due precautions must be exercised in not laying "burdens grievous to be born", and stumbling blocks placed in the way of the young by becoming over exact in requiring things not substantiated by the Bible.

To the brother violating the teachings of nonconformity as taught by the Bible, the wearing of gold, falling to every newly introduced fashion in color and shape of neck-

ties, shoes, hats and suits, I have no less to say to them than to the sisters; their bodies have not been presented as living sacrifices, holy acceptable unto God. Their minds have not been renewed.

Having stressed the bodily appearance as pertaining to nonconformity, we do not feel the subject would be justly discussed by passing by unnoticed the change in life as controlled by the renewed mind. Profanity, vulgarity and jesting are worldly characteristics. Lying, stealing, cheating, drunkenness and rioting, and fornications mark the lives of the worldly to which we must be nonconformed by the renewing of our minds. Chief among the foregoing evils, I consider fornication. For if the world was destroyed by water; for it were the cities of Sodom and Gomorrah destroyed. How it strikes terror to my heart when I learn of a case of it in the church. It has never come to my notice where a virtuous girl was responsible for the downfall of a man, but man, what will he not resort to to accomplish his ends, even the misinterpretation of I Cor. 7:36. Shame on you.

"Be not conformed to this world; but be ye transformed by the renewing of your

mind", is a very definite command and within the comprehension. The meaning of the prefix, trans, is **over**, which makes the meaning of the word transformed very comprehensive, **formed over**. Now how plain it all seems to us with the words simplified. "Be not conformed (made like) to this world; but be ye transformed (formed over) by the renewing of your mind." Until we are born into Christ's kingdom, born again, formed over spiritually, even if we are in the nominal church, we belong to the world, and are like the world. With the new birth we enter into a new life, with a renewed mind, Spirit guided.

A lawyer prepares for his profession by exerting his energies and having his mind centered on the things pertaining to law. He sacrifices his body a living sacrifice to the practice of his profession. The time may come when he wishes to change his life to the practice of medicine, but with all his learning he is not able to do it; a change must take place, a renewing of the mind; his mind must be prepared for a different life; he must be born into a different profession; his sign must be changed from Attorney to Physician.

When we are born into

Christ's kingdom our lives are similarly changed from worldliness to spiritual things by the renewing of our minds, that we may present our bodies a living sacrifice, holy, acceptable unto God. Our lives will be different, and our sign changed from worldliness to Humility.

My brother, my sister, if you are not conforming to the scriptural requirements of non-conformity, in abstaining from the wearing of things forbidden, and from engaging in sinful pleasures, be ye transformed by the renewing of your minds. Sister, if your dress is long at both ends only because some person said you would be holding out a temptation to men, you have not been transformed by the **renewing** of your mind. The man who looks upon a woman with a short skirt evilly inclined, or who would attempt to destroy the virtue of a girl, has not been transformed by the **renewing** of **his** mind. Nonconformity is not only to be different from the world in dress, but in our thoughts and deeds as well.

Think of Him, who left all the beauty, grandeur and enjoyment of a heavenly association and became the poorest of the poor, not even possessing a place to lay his head, to teach us the simple non-

conformed life; how His heart must nearly break to know how little appreciation we show for the great sacrifice He made for us by our disobedience.

In appreciation of what He did, let us change or renew our minds and abstain from the things mentioned in this article and all other evils for the love we have for Him, for the sacrifice He has made for us, then we will be **transformed** by the renewing of our minds.

—Martinsburg, Pa.

OBITUARY

Aaron M. Treesh was born October 22nd, 1859, in Decalb County, Indiana, the son of Michael and Mary Anne Treesh. He died August 9th, 1928, at his home in South West. He was united in marriage to Ida Wyland, November 13, 1880. To this union were born two children. He is survived by his wife, Ida, one daughter, Mrs. Edward Pepper, of Elkhart, Indiana, one sister, Mrs. Amanda Neff, of New Paris, two brothers, Milton Treesh, of Bourbon, and Irvin, of Granite City, Illinois, four grandsons and two great granddaughters. He was preceded in death by one son, Moses, who passed away about a year ago. He spent

his entire life in Elkhart and Kosinsko Counties. He moved to his present home about a year ago, coming here from Benton. He was a lifelong member of the Dunkard Church, joining at the age of 18 years. In the year of 1896 he was called to the Deacon's office at the New Salem congregation, Milford, Indiana, at the age of about 37 years, and remained faithfully until the end. He leaves a host of friends and relatives to mourn his passing. We as a Church feel our loss very much, while it is our brother's gain. Brother and Sister Treesh united with us soon after we organized at Bashor Chapel, which will soon be two years. Brother Treesh holding a deacon's office and a fine Sunday School teacher. You may all know we needed him very much. He was one of the old standbys, well posted in the Scriptures, willing to lend a helping hand in all church work. Brother Treesh is the fourth member that has been called away since we have organized. We do ask an interest in your prayers in behalf of our two sisters who have been bereft of a companion; that they may remain faithful until the Lord will call them home. Elder L. P. Kurtz and Brother Andrew Yontz officiated. Burial took

place at the Prairie Street Cemetery, Elkhart, Indiana.

Sister John E. Wallace,
Goshen, Indiana.

Elder John L. Kline of Decatur, Indiana, will begin a series of meetings in the west Fulton Church October 28, and continue until November 10, which is our Love Feast day. It will be an all day meeting and all are invited.

Grace Moss.

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BIBLE MONITOR

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more
holy, and more perfect through faith and obedience.

THE FIFTH UNION TOWN MEETING.

This meeting met pursuant to appointment, with Dr. H. in the "chair". Bro. B. led in prayer, and the meeting was open for business.

Bro. O. calls upon Bro. John to tell us what he knows about evolution and modernism.

Bro. John: "Well, brethren, as to these words, we never had occasion to use them. They were not known to any of us apostles. We believed 'the record God gave of his Son', and Moses' account of creation and the origin of man, so we had no occasion to use them. In fact, no inspired man, so far as known, ever questioned the Bible account of man's origin and the work of creation as given by Moses, and the Spirit never brought to our minds anything Jesus said about evolution and modernism. For that reason, we never knew anything about them."

Bro. A. thinks we have enough on this subject and would like to hear these gentlemen discuss the necessity of obedience to the commands of Christ and its relation to salvation.

Bro. Matthew remembers Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, and that we should teach them to observe all things whatsoever he had commanded us."

Bro. Peter gives his testimony by saying: "Moses truly said, a prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

Bro. Paul adds: "If they escaped not who refused him who spake on earth, much more shall not we escape if we turn away from him who speaks from heaven."

Bro. John testifies: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Eld. I. thinks this testimony sufficient and is anxious to know what these gentlemen know about baptism. Bro. K. feels the same way and calls on Bro. Paul for what he knows about sprinkling for baptism and what he meant by "one baptism".

Bro. Paul is ready by saying: "Our hearts are sprinkled, but our bodies are washed with pure water, and we are buried in baptism and rise to walk in newness of life. We knew nothing of sprinkling for baptism."

Dr. J.: "Bro. Paul, was there baptistry in the jailer's house at Philippi to immerse the jailer and his household in?"

Bro. Paul: "No, sir; the jailer brought us out of the prison into his house, where I preached the gospel to him and he took brother Silas and me out of his house and washed our stripes and I baptized him and his house and then he brought us back into his house and we ate breakfast with him and he was a happy man and rejoiced, believing in God with all his house.

"In those days we knew

nothing about sprinkling for baptism. We had one baptism for all classes, and we buried with Christ in this baptism. Our hearts were sprinkled, but our bodies were washed."

Deacon K.: "Bro. Moderator, there are some folks in this assembly who practice three baptisms; they bury in baptism, but they bury three times and call it one baptism. May we hear from these gentlemen on this point? Is baptism one, or is it three?"

Eld. I.: "I presume, Bro. Moderator, Deacon K. refers to our people, and he seems to have a wrong impression of our practice, and I should like to explain; in baptism we bury in Christ's name but once, and our baptism is three in one and one in three, as the Godhead is three in one and one in three, or trinity in unity and unity in trinity. But we are willing to hear what these gentlemen have to say on these points."

Bro. John: "On the trinity in unity, there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

Eld. I.: "Of what is this one composed, Bro. John?"

Bro. John: "The three."

Eld. I.: "Then it takes three to make one, and the

one is composed of the three. That's the way without baptism, three immersions in one baptism and one baptism composed of three immersions."

Bro. Paul: "On this point, I pray your whole spirit and soul and body be preserved blameless. You see, man himself is trinity in unity and unity in trinity. Spirit, soul and body compose the man, and man is composed of spirit, soul and body. Man and wife and child compose a family—one family, and one family composed of the man, wife and child. Man and wife are one. He that planteth and he that watereth are one, yet each is distinct from the other."

Eld. I.: "Bro. Matthew, what have you to say on this point?"

Bro. Matthew: "Why, when Jesus was baptized, we saw him come up out of the Jordan. At the same time we saw the Spirit come down and rest upon him and heard a voice from heaven say, 'This is my Son.' We know they are three, and Jesus told us to baptize in each name of the three. He said, 'Baptize in the name of the Father, and of the Son, and of the Holy Ghost.'"

Bro. F. observes some lay the body backward and some

bow forward in baptism. How about this, gentlemen?

Bro. Paul: "We are planted together in baptism in the likeness of His death."

Bro. C.: "Are you sure it is in the likeness of his death or his burial?"

Bro. Paul: "We were planted together in the likeness of his death."

Eld. I.: "Bro. John, how did he die?"

Bro. John: "He bowed his head in death and gave up the Ghost."

Bro. M.: "Is there anything else on this point?"

Bro. Matthew: "Yes, in Jesus' baptism of suffering he bowed or fell on his face three times and prayed the same prayer three times."

Bro. C. wishes to know what these gentlemen know about establishing or building the church on Pentecost?

Bro. Peter: "I preached that day and we baptized 3,000 souls, but I know nothing about establishing a church that day."

Bro. Luke: "I wrote the proceedings of that Pentecost day (See Acts 2), but if a church was established that day, I have no knowledge of it. We were waiting for the Holy Ghost to come, and he didn't come until nine o'clock, then Peter preached and they baptized 3,000. This took the

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Frank B. Surbey, North Canton, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



remainder of the day."

Sister L.: "It is known that some of this assembly practice feet washing as a church rite. Have these gentlemen anything to say about this?"

Bro. Paul: "Yes, I was the first to write about this. I wasn't present when Jesus washed feet of his disciples, but I got what I wrote, and what I preached, by revelation of Jesus Christ and in harmony with that revelation, we required widows 60 years old and over to have washed the saints' feet in order to be placed on the indigent or charity list."

Bro. John: "I was present

when Jesus washed our feet before the supper. Peter refused, but Jesus told him: 'If I wash thee not, thou hast no part with me.' This made Peter a strong believer, so much so he wanted not only his feet, but also his hands and his head washed. But Jesus told him he needed only to have his feet washed. After it was all over Jesus told us all: 'If I, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them.'"

Deacon K.: "Will these men tell us something about the Lord's Supper?"

Bro. Paul: "I also was the first to write about the Lord's Supper. I got it also by revelation and so established it in the churches. After this supper he took the bread of communion and blessed it and gave it to the disciples and told them to eat of it."

Dr. E.: "Wasn't that supper the Jewish Passover, Bro. Paul?"

Bro. Paul: "I know nothing about Jesus eating the passover. If he did, he gave me no account of it. I got only the supper from him."

Bro. John testifies: "Bro.

Peter and I prepared the last supper of our Lord, and it was before the feast of the passover. It was in a large upper room and when we had sat down to the table, Jesus rose from the supper and washed our feet. The next day being the preparation of the passover, Jesus was arrested and tried and condemned to be crucified and the Jews went not into the judgment hall lest they should be defiled but that they might eat the passover."

Bro. Luke: "Yes, they ate the supper, and after the supper Jesus gave them the bread and cup."

Bro. Peter testifies: "Yes. Bro. John and I prepared that supper and ate of it and we kept a feast of love in the churches as long as I lived."

Moderator H. "I'm sure this is very interesting, but the time is here to adjourn."

Dr. J.: "Some of us were very anxious to get through with this matter in this session, but it seems we shall have to have another meeting. I move we adjourn for two weeks."

Mod. H.: "Are there remarks on the motion? Objections? We are adjourned."

OUR BUSINESS.

People engaged in mercan-

tile transactions are said to be in business. They delight in having a business, and the general public usually esteems the men thus engaged. If people love their business, have faith in it, and promote it daily, they will serve others and bring profit to themselves.

We Christians, too, have a business. Jesus, in John 3: 14-15, states what it is. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life." Again he says, in John 12: 32: "And I, if I be lifted up from the earth, will draw all men unto me." Truly, Jesus was lifted up on the cross, but as the cross lifted him up before the people at his crucifixion, so we must now lift him up before the people of today. Yes, "Lifting up the Christ," that is "Our Business."

Our business will require self-denial, watchfulness and prayer, but we should do it in faith, love and joy, being assured that eternal life will come to those who believe on him. There is no other way to bring the results. He "must" be lifted up, and who shall do it if not we?

Christ has no hands but our hands,

To do his work today;
He has not feet but our feet
To lead men in his way;
He has no tongues but our
tongues,
To tell men how he died;
He has no help but our help
To bring them to his side.

What are some of the ways in which we can lift up the Christ? Paul gave an example of doing it when he said, "For I determined not to know anything among you, save Jesus Christ, and him crucified." If we can not measure up to Paul, we can do like the little maid that worked for Naaman and told him of the phophet of God, tell the sad, the lonely, the suffering, and the lost of Jesus and his power to comfort and heal us. Paul again says: "Now then we are ambassadors for Christ, as though God did beseech you by us." These are some of the ways we can lift up Christ in word, but then our manner of life must include the deeds also. We must let our light so shine before men that they may see our good works, and glorify our Father which is in Heaven. We must play the part of a "Good Samaritan" and use every opportunity at hand to minister to those really in need. If we give a cup of cold water in

the name of a disciple to the afflicted, the aged, the orphans, the widows, and the strangers, then we are practicing the "pure and undefiled religion" spoken of by James. The self-controlled, devoted, unselfish and humble life, and the life of service, lift up the Christ. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Our business is for all of us. Every one that professes to be a follower of Christ should be in this business. The young people especially have a wonderful opportunity along this line, as they radiate the Christ life in the circle of their friends, and among those with whom they labor during the week. Even their early school work with its poems like "What I Live For" and "Psalm of Life" helps to prepare for this opportunity. The Sunday school with her stories of Bible characters, brings to the young people a challenge to go out among the rising generation and exemplify the courage of a Daniel and a Joshua. To those older, also, and especially to parents and teachers, comes the command that Paul gave to the young—Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. I Tim. 4: 12.

The time to do this is now, for tomorrow we may not have the opportunity. Many have experienced the truth of the poet's thought:

I shall not pass this way again,

The thought is full of sorrow;

The good I ought to do today I may not do tomorrow.

"Lifting up the Christ"—what a wonderful opportunity! What a noble and profitable "business"!

F. B. S.

TOLERANCE.

Grant Mahan.

We hear very much these days about the necessity of being tolerant of those who differ from us in the interpretation of the New Testament, and the bearing we should hold toward them. But we need to have clear ideas as to what we mean by tolerance. It should be defined much as temperance has been. The best definition of temperance is "moderation in the use of right or good things, and total abstinence from bad or wrong things."

And so we should be tolerant of what is good or tends to the welfare of people, but not tolerant of evil. Yet we must recognize that others

have the same right to their opinions that we have to ours. But we can have only one standard in these matters, and that we can find only in the New Testament. What is commanded there by Christ and his inspired apostles, is for us who believe to do; what is forbidden there, is for us who believe to abstain from. I do not know of any other safe rule of conduct.

Recently I read in a booklet called "The Essence of Catholicism" the following: "Jesus Christ authorized the Apostles to preach the Gospel, to administer the Sacraments, and to forgive the sins of men; this authority belongs exclusively to the Apostles and the successors of the Apostles; that is, to the officers of the Roman Catholic Church." And the next paragraph says: "When Christ established His church He selected Peter as its head, and vested him with supreme authority over the whole body and all its members. Peter was the first Bishop of Rome, and his authority is transmitted to each of his successors in that holy office. The Bishop of Rome is called the Pope; he has always been the head of the Church on earth, and always will be."

After reading the first quotation one can but wonder

what became of the authority vested in the other apostles. They must have had successors. Did Peter inherit all the power given to the other apostles, since we are told that it is limited to the "officers of the Roman Catholic Church"? More than a claim advanced by the party most interested is necessary to convince one that all the power delegated to the apostles is now in the hands of "the officers of the Roman Catholic Church", and until we have something more reliable than the claim, we must say that we do not believe the claim is true.

The old claim that Peter was the first bishop of the church at Rome is still made, in spite of the fact that we have no direct evidence that he ever was in Rome. If he was in Rome at the time he is said to have been there, it is very strange that Paul did not mention Peter's name when he was sending greetings to various ones in the Roman church, as we have it recorded in Romans 16. It also appears passing strange that during Paul's imprisonment at Rome he made no mention of Peter in any one of the five letters he wrote from there to churches or individuals. It doesn't seem at all likely that Paul would have

failed to mention his fellow apostle living in the same city. We do not believe he would have left his name out if he had been at Rome, and especially not if he had been bishop of the church at Rome.

It is easy to put forth claims, and then to base other claims on these. Paul wrote that we should try all things, and hold fast the good. In our humble opinion there are claims put forth by the Roman Catholic Church which will not stand the test. But whether Peter was the first bishop of Rome, or not, is a matter of small importance as the New Testament reads to me. We have the promise that whosoever worketh righteousness is accepted of the Lord, and that is all that is of real importance to us. The Lord must be our righteousness, the Holy Ghost must be our guide, and then it matters not what men may say. Thank God that we are not dependent upon pope or priest for salvation.

And then as to the second quotation, "The Bishop of Rome is called the Pope; he has always been the head of the Church on earth, and always will be." Here again the claim outruns by far the facts of the case. Christ is the head of the church, ever has been and ever will be. So

far as the earth is concerned, we think there never has been a time when the pope of Rome was universally acknowledged as the head of the church on earth. The claim gradually grew up, and it was a considerable time after the ascension of our Lord* that even the Catholic Church in the West looked to the pope of Rome as the supreme head of the western church. The Antenicene Fathers and church history make this quite evident.

And it does seem that the claims put forth by the pope of Rome are not in harmony with the teaching of Peter himself, where he writes to the elders or bishops of the church, for he says to them: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

There are many in the world who put forth great claims; but the time is coming when we shall know how little basis these claims have. In the meantime the safest thing the faithful servant of the Lord can do, is to take the direc-

tions given in the New Testament, follow them implicitly, being guided by the Holy Spirit into all the truth. By so doing he will be happy here, and more happy over there.

FEAR NOT.

By J. F. Britton.

In Luke 12: 32, Jesus in figurative terms says: "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." In the 31st verse Jesus remonstrates with his disciples about being anxious about temporal and material things, and urges them to be deeply in earnest and concerned about their spiritual welfare.

On that eventful and awful night on the Sea of Galilee, when by reason of a terrific storm that had gripped that little ship in which Jesus was quietly sleeping, and with a vehement force was tossing that ship to and fro, that created great fear and consternation with his disciples, that they came, and awoke him and said unto him, "Master, carest thou not that we perish?" And He, who hath all power in Heaven and earth, arose out of his peaceful rest and sleep, and rebuked the wind, and said unto the sea, "Peace, be still."

And the wind ceased, and there was a great calm, and he said unto them, "Why are ye so fearful? How is it that ye have no faith?" Mar. 4: 38-40.

Unfortunately for those disciples, they were not conscious of the fact that the ship could not be demolished by that terrific storm while the Prince of Glory was on board. The writer really believes that Jesus saw the necessity of teaching those disciples some lessons through severe experience, in order to strengthen and broaden their conceptions of faith and trust in his providential care and power to protect them through all the storms and adversities of life. So that in the very midst of adversities and oppressions they can hear the voice of Jesus ringing out above the roar of the storm, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

"How sweet the name of Jesus sounds

In a believer's ear!

It soothes his sorrows, heals his wounds,

And drives away his fear."

We should take into consideration that there are two kinds of fear. One kind of fear is actuated by intimidation or some frightful object,

foe or approaching personal danger. The other kind is actuated by a sense of reverence to God, that one may do, or not do, that which would incur the displeasure of God against them. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1. This text means we must be faithful and loyal to Him who said, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7: 1. And in Phil. 2: 12, Paul writes as follows: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." These scriptures denote and urge sincerity, earnestness and reverence and pray to God for grace and spiritual strength to obey from the heart, the sacred teachings of Jesus Christ and his apostles, which spells "Holiness, without which no man shall see the Lord." Heb. 12: 14.

The phrase, "little flock",

is expressive and indicates those who have merited the recognition and favor of the Father. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of Heaven; but he that doeth the will of the Father which is in Heaven." Mat. 7: 21. Therefore, it is plain, and an irrefragable fact, that those who do the will of the Father, constitute the "little flock".

Psychologically it is neither safe nor wise to assume to measure the kingdom of God by mere numbers or growth in scholastic attainments. It is quality that counts with God, and not numbers.

"Numbers are no mark,
That men will right be
found,
For few were saved in Noah's
Ark,
While many millions drown-
ed."

It is, then, both logical and scriptural to understand that when Jesus said, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom", he had in mind a spiritual kingdom, for spiritual people, "whose lives are hid with Christ in God." Col. 3: 3. And through faith, love and obedience they live in fellowship and communion with God through the Holy Spirit.

Why should we fear or be dismayed? "If God be for us, who can be against us?" Rom. 8:31. "For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba Father. The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together." Rom. 8: 15-17.

Thank God, and praise His holy name, that the Dunkard Brethren are worthy to suffer reproach, and to be abused, ridiculed and misrepresented. For, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Mat. 5: 11-12.

In the language of the poet, the writer wishes to say:

"Ye little flock, whom Jesus
feeds,
Dismiss your anxious cares;
Look to the Shepherd of your
souls,
And smile away your fears."
Vienna, Va.

ARE YOU ASHAMED OF CHRIST?

Miss Grace Moss

How about it folks, when out in a crowd? Are you ashamed to let them know you are a Christian? What will you answer when they want you to go to a picture show and carnivals with them? A place where Christian people should not be.

Are you ashamed to wear your bonnet out amongst the world girls? If you are I am afraid Christ will be ashamed of you, as he says in Mark 8:38, "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels".

A lady said to me not long ago, you don't have to fuss and fix to keep up with the styles like we do, I know its wicked, but everybody in our community does it so we have to too.

In conversation with another lady, who makes no profession, she wanted to know just what church I belonged to. She said she had two very dear girl friends in a neighbor town, where she was raised who belonged to our

Church. They must have let their light shine, as she praised them highly. But she says, They must have left the Church, as they don't wear the bonnets any more. They put dimmers on their lights. Reader, be sure you don't. This same lady went on to say, "I believed the Dunkard Brethren was the nearest right of any; I don't care what church a person belongs to I like to see them live up to what they profess". See how the world is reading us. Do we let the world know we are following Christ.

Fayette, Ohio.

"THE INNER CIRCLE"

B. F. Masterson

The idea of the inner circle representing the true Church was presented to a Bible class, by the late D. L. Miller at the first Minister's Bible Term held at Mount Morris College. When the question was put, "Which is the right church?", Brother Miller, turning to the blackboard made a cross representing Christ, he then drew a circle around it, then another outside of it, then another, and so on until he had drawn a number, each one being farther away from the cross than the preceding one. These circles were to represent the var-

ious denominations. He said the Church that stands for the whole gospel is represented by the inner circle, because it is the nearest to Christ. He left it to the class to decide. The conclusion was that the inner circle represented The Church of the Brethren. Why? Was it not because she stood for the principles taught in the Bible and demanded of her members to exemplify the Christ life?

Among these outstanding principles is non-resistance, peace, temperance, non-secrecy, non-conformity, frequenting places of worldly amusements, and honest dealing, etc. Doth she still occupy the inner circle? Or is she drifting worldward? Farther away from Christ, occupying the position of other popular denominations? Have her leaders failed to zealously safeguard some of those prominent principles? They stand by their colors on the temperance and peace principles, they uphold absolute non-resistance and prohibition on the pulpit. But they fail to interpret these principles and exact a promise from the applicant as was the custom formerly. They are limping on non-secrecy, winking at frequenting places of amusement. Non-conformity in dress and the simple life and the simple form of wor-

ship is a dead letter. Instead there is the introduction of the choir, musical instruments, to which there is no limit, paid choir leaders and pianists, the performers dressed in the latest style to the extent of abbreviated skirts and bare arms and the prayer covering discarded. The instrument playing during the offertory prayer, as though God had to be aroused from his slumbers that he may hear, or that perchance the prayer accompanied with music would make the petition more acceptable with him; this is a step backward bordering on idolatry. The slavery to fashion has sent more souls to final destruction than rum and war. The ornamenting of the body with gold is in evidence among the members. A hearty handshake takes the place of the salutation of the holy kiss. Admonitions against these departures are not heard either from the pulpit not in council meeting for the purpose of rescuing those captivated by the gods of fashion. It is true, that there are churches and even a state district that stands for these principles, but when it comes to dealing with disobedient members along these lines their hands are tied, not being supported by the annual conference. Church discipline ceased con-

sequently government is ineffective.

The Church was like a city set on a hill because these outstanding principles were peculiar to her, but when the bars were let down the things that appeal so powerfully to the carnal desires overshadowed these certain principles.

"If therefore the light that is in thee be darkness, how great is that darkness".

When the leaders of a church will not stand in the defense of the principle of non-conformity (and it is a principle because it is a transformation brought about by the renewing of the heart) (Rom. 12:2) is not the Church drifting from her former position, from Christ and the cross towards worldliness, thereby evading self-denial? "Whosoever will come after me let him deny himself and take up his cross and follow me". When these innovations were brought into the Church irrespective of the feelings of holy men and women who have been brought up and nourished under these principles of godliness. Is it any wonder then that they are seeking to build up an organization that they might again occupy the inner circle where the teachings of our loving Savior may be fully exemplified, and these out-

standing principles may be maintained and perpetuated and not be trampled in the dust. A report is current that the Dunkard Brethren are disappointed in not getting the members from the Church of the Brethren that they had expected, and therefore have become desperate and receive anything they can get, whether this report is correct or not, it does not affect the principle. It may camouflage it for a spell, but notwithstanding, a gospel principle is indestructible. It is eternal.

Did Alex Mack and his associates commit a wrong in withdrawing from the popular churches in Germany because of corruption, and forming themselves into an association for the purpose of exemplifying and perpetuating these Bible principles?

After all, in my opinion, there is a difference between organization and organism. The former is affected by man and is essential to produce the best results, the latter is a body of which Christ is the head and all genuine believers in Christ are the members of that body and in its strictest sense this organism constitutes the inner circle. "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteous

ness, is accepted with him.”
(Acts 10:34, 35.)

1250 E. Third St.,
Long Beach, Cal.

OBITUARY.

Jacob Hamm was born in Fairfield County, Ohio, in the year 1850, and departed this life June 9th, 1928, aged 77 years, 7 months and 24 days. He was the second son of Jacob and Mary Hamm. In 1870, he moved with his parents to Macon County, Illinois, where he lived the rest of his life, excepting 15 years spent in Nebraska. In 1872 he was united in marriage to Catherine Troxel. To them were born nine children, of whom five remain. Besides these children he leaves to mourn his loss his beloved wife, 24 grandchildren and 9 great-grandchildren, two sisters and one brother, and many friends.

He united with the German Baptist Brethren Church at the age of nineteen, and lived a faithful Christian life to the end.

Of late years he was much grieved on account of the worldward trend of the Church, and when the Decatur Dunkard Brethren Church was organized became one of the first and most zealous mem-

bers. We miss him. The circumstances of his departure were peculiarly solemn and affecting. The beginning of the end came while he was on his knees in prayer. We had met in the home of brother and sister Hirschberger, elder John L. Kline, of near Decatur, Indiana, being with us. At the close of the examination service liberty was given for any to offer prayer, and he was one of those who used the liberty. As we arose from our knees it was noted that he did not arise. Others helped him up. He seemed almost or quite unconscious and the end was looked for any moment. He lingered for a week, and then the spirit took its flight, leaving only the mortal remains, the earthly tabernacle.

The funeral was held in the old Brick Church, west of Cerro Gordo. Elder Henry Lilligh preached the sermon; text Matthew 24:44. Elder W. T. Heckman, of the Church of the Brethren, assisted and led in the singing of the following hymns: A few more years shall roll”, “We are going down the valley”, and “Asleep in Jesus”.

Interment in West Frantz cemetery.

Cyrus Wallick,
Cerro Gordo, Ill.

FROM THE QUINTER CHURCH

On August 14th, Elder Van Dyke and Elder Moss came to us and preached each evening during the week. Saturday evening, the 18th, we surrounded the Lord's table and partook of the sacred emblems which brought joy to our souls. Sunday at 10 a. m. Bro. Marion Roesch of McClave, Colorado, gave us a message. At 11 o'clock Elder Van Dyke gave us another message. At the noon hour basket dinner was served to all present. In the afternoon at 3 o'clock Elder Moss preached the dedication sermon from II Chron. 7. He gave us a wonderful message. He impressed the thought that God dedicates these houses to himself, we cannot dedicate anything that is sacred or holy. God said to Solomon, "Now have I chosen this house, and sanctified this house that my name may be there forever, and mine eyes and mine heart be there perpetually—If thou observe my statutes and my judgments"—"But if you turn away, and forsake my commandments this house which I have sanctified for my name will I cast out of my sight, and will make it to be a proverb, and a byword among the nations."

Elder Moss urged us to get idolatry out of our lives, and we need not worry about the house, which God dedicates; that the church can rise no higher than the individuals of which it is composed. This is a serious thought, and calls for much holy watchfulness on the part of the individual. May we at all times be able to fight bravely the fight against carnality and sin.

But let us not forget that we dare not use carnal weapons, but the weapons of love to God and a compassion for the souls of men.

Sister O. T. Jamison,
Quinter, Kans.

FROM DECATUR, ILLINOIS

The Dunkard Brethren of the Decatur Church met in quarterly council at the home of Elder Henry Lilligh and wife, 1530 No. Monroe St., Saturday, September 1st. It was noted that there was the same number present that were in Noah's Ark, the same number that were present at the organization of the church in Germany in 1708. Several were absent, among them Bro. Jacob Hirschberger and wife who are visiting at Woodland, Michigan.

Brother Lilligh presided and gave us good counsel. He spoke words of encouragement

and exhorted to unity, that we work together and seek the guidance of the Holy Spirit as the moving power in carrying on our work. There was but little business before the meeting. We are looking forward with the hope of having a series of meetings this fall.

Brethren, pray for us. Thus far we are the only congregation of Dnukard Brethren in the great state of Illinois. Members passing this way, and especially ministering brethren, are especially invited to stop and visit with us.

Don't Forget to Read the Bible

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick, Cerro Gardo, Ill.

Our Monthly Text.

o o o o o o o o o o o o o o o o
o
o And God said, Let us o
o make man in our image, o
o after our likeness: and o
o let them have dominion o
o * * * over all the earth. o
o (Gen. 1:26.) o
o
o o o o o o o o o o o o o o o o

Scripture References.

Gen. 1: 26-30; 2: 7, 15, 18,
21-24; 9: 2. Psal. 8: 3-9 (Heb.
2: 6-8). Eccl. 7: 29. Acts 17:
24-29. 1 Cor. 11: 7. Jas. 3: 9.

What Is Man?

Psalms 8: 3-6.

When the heavens I survey,
Which thy fingers' work display,
When the moon and stars I
see,
Ordered all by thy decree,

What is man, that in thy
mind

He a dwelling place should
find?

What the Son of Man, that he
Should be visited by thee?

Thou his station didst ordain,
Just below the angel train;
Glory thou hast o'er him shed,
And with honor crowned his
head.

Thou hast given him com-
mand

O'er the creatures of thy
hand,

And beneath his feet hast laid
All the works which thou hast
made.

—The Psalter.

Extracts and Comments.

Of all the things which a
man has, next to the gods, his
soul is the most divine and
most truly his own.—Plato.

An honest man's the noblest work of God.—Burns.

Despite all his marring, man still bears the divine signature. It has been blurred, but not erased. The magnificence of the ruin attests the grandeur of the original structure.

* * * The place of man in the order of terrestrial creation imparts dignity to his being, and is a reflex of divine sovereignty.—William H. Clark.

Man is God's masterpiece, the crowning work of his creation. His place as lord of creation, "a little lower than the angels", carries with it both honor and responsibility. He makes the lower animals his servants. By the inventive genius with which his Maker has endowed him, he harnesses the lightning and makes the air a messenger and a highway. Would that he might take his power and authority as a sacred trust, and use them for the honor and glory of him to whom he is indebted.

Daily Readings.

November.

1. Thursday—Gen. 32.
2. Friday—Gen. 33.
3. Saturday—Gen. 34.
4. Sunday. Rom. 13.
Psa. 15.
5. Monday—Gen. 35.

6. Tuesday—Gen. 36.

7. Wednesday—Gen. 37.

8. Thursday—Gen. 38.

9. Friday—Gen. 39.

10. Saturday—Gen. 40.

11. Sunday—Rom. 12 Philp. 2:5-16.

12. Monday—Gen. 41.

13. Tuesday—Gen. 42.

14. Wednesday—Gen. 43.

15. Thursday—Gen. 44.

16. Friday—Gen. 45.

17. Saturday—Gen. 46.

18. Sunday—Acts 21:17-22:30. Eph. 6:10-20.

19. Monday—Gen. 47.

20. Tuesday—Gen. 48.

21. Wednesday—Gen. 49.

22. Thursday—Gen. 50.

23. Friday—Ex. 1, 2.

24. Saturday—Ex. 3.

25. Sunday—Acts 20:36-38; Rom. 1:8-10; Eph. 1:15-23, 3:14-21; 1 Thess. 1:2-5. Psa. 34:1-8.

26. Monday—Ex. 4.

27. Tuesday—Ex. 5:1-6:13.

28. Wednesday—Ex. 6:14-7:25.

29. Thursday—Ex. 8.

30. Friday—Ex. 9.

Importance of the Book of Genesis.

To us who live under the New Testament dispensation it is very important to have an extensive knowledge of the book of Genesis. In the New Testament Scriptures many allusions are made to events,

persons, localities, countries, cities, etc., to all of which is quite helpful and satisfying to the New Testament student and religionist to refer and read. See many allusions made by Stephen in his great defense (Acts 7:2-18), and by Paul (Heb. 11:2-22). Paul even teaches that our faith in God as the Creator of the world is grounded upon the understanding of the history of the creation, meaning evidently Genesis (Heb. 11:3).—The Brethren Advanced Quarterly, edited by Elder Lewis W. Teeter, Third Quarter, 1901.

Purpose in Creation.

The robin builds her nest in the tree for the **purpose** of depositing her eggs, and bringing forth and protecting her young. For the **purpose** of protection and comfort men build houses, found cities and establish governments. **Purpose** therefore, leads to **design** and **action**.

When you look at a beautiful house, and observe the peculiar fitness of the various parts to each other, you are certain that it was made for the security and enjoyment of the family within; and that the workmen shaped and placed the materials under the direction of an intelligent architect, who **formed the plan**

before the work was commenced.

So when you look around, you see a beautiful world which was made for the enjoyment and benefit of the whole human family. * * * The earth has its continents and oceans, its mountains and plains, its rocks, rains, snows, springs and streams. All work harmoniously for the welfare and happiness of mankind. You may conclude, then, that the whole earth, of which all these things are but parts, was made for a **Great Purpose**, by a Being of infinite wisdom, goodness and power, according to a design formed from the beginning of the world, and this purpose was to **provide an Abode for Man, whose delight would be to praise, honor and serve Him.**—Montiths Physical Geograpy.

Waterford, Calif.

The Waterford Church has had great cause to rejoice in the last few weeks for the addition of four new members. Two young men and two elderly people.

On September 1 our quarterly council met and enjoyed a good spiritual meeting. It was also the regular time to elect Church and Sunday School officers. Bro. S. S.

Garst of Fairmeade, California, was reelected Elder in charge. Bro. H. E. Andrews as Clerk and Superintendent. Bro. H. K. Root as Treasurer. Sister Iva Kennedy as Church and Sunday School Chorister, and Sister Mary Johnson as Sunday School Secretary and Treasurer.

It was decided to hold our Love Feast on Saturday before Thanksgiving, the 24th. A two weeks series of meetings will also be held preceding the Love Feast. The local ministers to have charge. All who can are invited to help us enjoy these blessings.

On September 9, Brother Garst brought to us his second message on the Fundamental Principles of the Doctrine. After this message from God seven precious souls were received into our little band. One of these was a minister. Our hearts are made to overflow with joy and gladness when we see people making a stand for the Church and its principles. It also makes us shed tears of sorrow and remorse for those who will not and can not see the true light.

The work here is certainly in God's hands and let us all pray earnestly that we faint

not, for the night cometh our work here will be o'er.

H. E. Andrews,
Waterford, Calif.

Plainview, Ohio.

August 26 Bro. L. I. Moss began a series of meetings at this place and continued two weeks. We had a fine spiritual meeting which was helpful to all, and makes us feel stronger in the work for the Lord.

On September 6 we will hold our regular quarterly council with our Elder Bro. Abraham Miller present, the meeting was opened by singing "For Christ and the Church", Bro. Moss read I Cor. 13, and gave a few remarks.

Our regular business was transacted in a pleasant manner.

We will hold our Love Feast October 20, beginning at 10 a. m., to which all are invited.

Two members have been added to our church since our last report.

Irene Diehl, Sec.,
New Lebanon, Ohio.

Goshen Ind., Sept. 13, '28.

We, the Dunkard Brethren Church of Goshen, Indiana, met in council meeting August 25, with Elder L. P. Kurtz in charge.

We decided different matters

in regard to our new church house which is being erected.

We expect to hold our Love Feast some time this fall, but are not able to give any date yet. We desire to wait until our new church house is completed.

Watch for the date later.

We decided to hold a two weeks revival meeting following our dedication services, then close with a Love Feast. We will publish the dates in the Monitor just as soon as we will be able to tell when our house will be completed.

Sister John E. Wallace,
Goshen, Indiana.

Montpelier, Ohio,
September 15, 1928.

The Pleasant Ridge congregation expects to hold a communion October 20, beginning at 10 o'clock a. m.

We wish to invite all those who can to come and be with us at this meeting.

Loma Cook.

ANNOUNCEMENT.

The Midway congregation expects to hold their Love Feast October 6, beginning at 2 o'clock p. m.

A hearty invitation is extended to all that can be with us.

Those planning to drive, come to Peru and follow

paved road No. 31 three miles west to Church House. Anyone coming by rail write the undersigned and we will meet you. The bus line also passes the Church House.

Sylvia Klepinger,
R. R. No. 7,
Peru, Indiana.

"One of these days we will have a church house to dedicate at this place. We are about ready for the plasterers to start work; the building is 36 x 50 feet, brick veneer, with three class rooms on the first floor and a balcony. Basement under the entire building." So writes Brother Glenn A. Cripe of Goshen, Indiana. And so the work moves on.

"Dear Brother Kesler:—Enclosed you will find one dollar for another years subscription to the Monitor. I enjoy reading it very much. I read it from beginning to end. I think it a very good paper and my dollar well spent." That's fine, sister; it is by **reading** that we are helped. Merely **scanning** gives little benefit.

Bro. Kesler find \$10.00 enclosed for two more subscriptions, and the rest to be used for the Lord's work as you see fit. As I am a widow

with four children to support by hard work, I am not able to give as much as I want to give. Cheerful giving for the Lord's work is treasure laid up in heaven, where neither moth nor rust doth corrupt. The "Bible Monitor" is so much company to me as I am not close to any Dunkard Church. I have sent it to about 19 or 20 of my friends in the past few months. This is one way we can do mission work. I hope they all enjoy reading it."

The Lord bless you, sister, as he surely will. Even the widow's mite did not escape His notice. Such liberality evidences a devoted heart, and a consecrated Christian. The Lord loves a cheerful giver.

COON RIVER CHURCH, IA.

On June 10th the Brethren gave us a report from the Annual Meeting at Goshen, for which we are all very grateful. Owing to much sickness among our members we have met with some discouragement although there comes to us also multitudes of blessings. Among the sick was our Sunday School superintendent, who has not been able since June 17th to take charge of the school.

On July 22nd, Bro. Roscoe Royer gave us the message

from Acts 16, strongly urging us to the faithfulness of Paul and Silas. August 5th, Bro. Hawbecker spoke from Matt. 7:13, 14, 15, 16, bringing to our minds the great need of staying in the straight and narrow path, and not be deceived by false prophets. August 26th, Bro. G. E. Studebaker again delivered the word from Psalms 17:15, bringing to us the thought to be satisfied only when we walk in the likeness of God, and behold his face in righteousness. We do appreciate these rich Spiritual feasts as they come to us from time to time. Since our last report, one more has joined our number, which causes us to rejoice and go on trying to do our very best for our Master. On August 30th, we held our member meeting. All business was disposed of in a fine Christian Spirit. Decided to hold our love feast Saturday and Sunday, October 6th and 7th, commencing Saturday at 2:00 p. m. All members of the Dunkard Brethren are invited to come and enjoy this feast with us. Our soliciting and locating committee reported our church house paid for, with a nice little balance, which was entrusted to the trustees of the church as a fund for future use. We are few in number and crave the prayers of all

the faithful in our behalf.

Elizabeth Erb,
Yale, Iowa.

NEWBERG CHURCH.

The Newberg Church met in quarterly council Sept. 29, 1928, with Elder James Harp presiding.

It was decided to have the district meeting of the Western District here at Newberg, commencing Dec. 1, 1928, at which time we will hold the dedication service. District meeting to commence on Monday. Following this we expect to have a series of meetings with a love feast at the close, Dec. 8, 1928.

It is with pleasure that we are looking forward to these meetings, as we are sure each one of us will be greatly benefited.

We extend our invitation to all who can to come and be with us during these meetings. We are sure you will get something worth while.

Hattie VanDyke,
Monitor Agent.

BRYAN CHURCH.

We, the members of the Bryan Dunkard Brethren Church, met in regular council on Friday, August 24th, at the church; our elder, L. I. Moss, being present. The bus-

iness that came before the meeting was pleasantly disposed of. Bro. Moss was chosen elder for the coming year.

We ask an interest in your prayers, and would be glad if more of the members from other places could be with us.

Velma Sponseller,
Sherwood, Ohio.

REPORT OF REVIVAL

At Bethes Church, Swallow Falls Congregation.

Beginning Aug. 25th, Elder J. F. Britton held over a week's revival at this place. Each sermon was inspiring, and food for the soul. The meeting was well attended and enjoyed by all. Bro. Britton preached the Word, and I am sure much good will result from it. May God bless him in the good work.

Two more from the Church of the Brethren signed up with us.

We had a good, old-fashioned love feast. There were 48 communed. Bro. Britton visited several homes and was loved by all who became acquainted with him, and we would all be glad to have him come back again some other time.

C. B. Cines, Clerk.

ANNOUNCEMENT.

The Carthage congregation of the Dunkard Brethren Church at Carthage, Va., will have their love feast on Saturday evening, October 27, at the home of Bro. J. M. Dulaney. We invite any of the brethren that can to be with us on this occasion and enjoy with us the spiritual uplift of this service.

Roscoe Reed,
Roanoke, Va.

GREATNESS.

C. F. Rush.

"At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven?

"And Jesus called a little child unto him and set him in the midst of them.

"And said, Verily I say unto you, Except ye be converted and become as a little child, ye shall not enter into the kingdom of heaven."

(Matt. 18:1-3.)

We have often been impressed with these words. Many have been afflicted as the disciples were along this line. Especially is this true of those who are looking for special favor and esteem above others of equal or higher rank than themselves.

Surely the disciples were

quite mistaken in this matter and I believe many more will be at the day of reckoning when the sheep will be placed on the right hand and the goats on the left.

"Not he that commendeth himself is approved, but whom the Lord commendeth." (II. Cor. 10:18.)

"Praise him for his mighty acts; praise him according to his **excellent greatness.**" (Psa. 150:2.) —Archbold, Ohio.

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE SIXTH UNION TOWN MEETING.

This meeting assembled at the appointed time with Dr. H. in the "chair". He desires to be relieved and Dr. E. is elected. Prayer having been offered by Brother M., the meeting is ready for business.

Mod. E.: "I hope we shall not grow too impatient. These gentlemen are here to testify and answer any questions you may submit on any of the subjects in which we are interested. What is your pleasure?"

Bro. C: "I would like to hear from them on the communion question."

Bro. Paul: "Well, this I got also from Christ by revelation and I was the first to write about it. I received of the Lord, that the same night in which he was betrayed, he took bread and blessed it and gave to the eleven disciples and told them as oft as you eat this bread and drink this cup you show the Lord's

death till he come. In like manner also the cup after supper. This took place in the same night in which he was betrayed."

Sister L.: "Did you hold communion on the first day of the week and in the daytime, Bro. Paul?"

Bro. Paul: "No, we never held communion on the first day or in the daytime. We met one time on the first day to break bread, but we didn't break bread until after midnight, which put it on the second day."

Bro. Luke testifies: "Yes, Jesus took the bread after supper and blessed it and gave to them. Likewise also the cup after supper."

Bro. Jno. adds: "At the supper Jesus gave a sop to Judas, who went immediately out, and it was night."

Bro. C. wishes to know if the bread and cup are not the Lord's supper?

Bro. Paul: "The bread which we break and the cup of blessing which we bless is the communion of the body

and blood of Christ. We never heard them called the Lord's supper."

Matthew and Mark also testify that the bread and cup were taken in the evening or after the close of day.

Mod. E.: "If there is nothing more on this subject, we are ready for the next."

Prof. G.: "Some of us would like to know if these things are essential to salvation?"

Bro. Matthew: "Jesus said man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Bro. John: "Jesus said to Peter, 'if I wash thee not, thou hast no part with me', and when he had instituted these services he said, 'if ye know these things, happy (or blessed) are ye if ye do them', and he also said 'except ye eat of the flesh of the Son of Man and drink his blood, ye have no life in you'."

Mod. E.: "If this is sufficient, we will pass on."

Bro. N. recalls something was said about kissing or greeting with a kiss. "How about it?"

Eld. I.: "I think Bro. Paul and Bro. Peter can tell about it."

Bro. Paul: "Yes, in three of my epistles I gave this

command to greet one another with a holy kiss. I wrote it twice to one of the churches."

Dr. H.: "Did you get this from Christ, Bro. Paul?"

Bro. Paul: "Yes, sir; I got it from him by revelation, along with other commands recorded in my epistles."

Bro. Peter testifies: "Yes, I, too, wrote to you to greet one another with a kiss of charity."

Dr. B. tells of being over at the cross roads a few evenings ago where a peculiar bunch of people had a foot-washing and soup-eating. It was somewhat amusing, but they seemed in real earnest about it. The oddest part of it was the women all had their heads covered with something resembling little white dust caps, and he wondered why they did it.

Eld. I.: "Perhaps Bro. Paul can tell us."

Bro. Paul: "Yes, I wrote in one of my epistles after this manner: Every woman praying or prophesying with her head uncovered dishonoreth her head, and if she is not covered let her also be shorn, for a woman ought to have a sign of authority on her head because of the angels."

Dr. H.: "But, Bro. Paul, didn't you say her hair is given her for a covering?"

Bro. Paul: "Yes, her hair

is given her for a covering, and it is a shame for her to be shorn (bobbed) or shaven, for her hair is a glory to her, but if she be not covered let her be shorn, and if any be contentious about it (being covered) we have no such custom (that men pray covered or women uncovered), neither the churches of God."

After a little silence, Bro. N. tells of being at a very impressive service in which an anointing service was performed, and would like to know what these men have to say about it?

Bro. James now takes the stand to testify as follows: "Is any among you afflicted, let him pray; is any sick, let him call for the elders and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up and if he have committed sins they shall be forgiven him."

Brother Matthew testifies: "When Jesus sent us out two and two to preach, he told us among other things to heal the sick and we anointed with oil and healed many that were sick."

Bro. Paul testifies: "There were some of us in our day who were entrusted with the

gift of healing and Bro. James tells how to do it."

Mod. E., after a period of silence: "If there is nothing further along these lines, what else have you in mind before we adjourn?"

Eld. I.: "So far we have been talking about positive duties, commands we obey by doing what is commanded. Now, there are certain restrictions or negative commands in the Bible, which we are forbidden to do. I should like to hear what these witnesses have to say on them, as for one, nonconformity."

Bro. Paul responds by saying: "Be not conformed to this world, but be transformed by the renewing of your mind. That women adorn themselves in modest apparel, not with braided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works."

Bro. Peter adds: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. As obedient children, not fashioning yourselves according to your former lust in your ignorance."

Bro. John continues: "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is

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Frank B. Surbey, North Canton, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



not of the Father, but is of the world, and the world passeth away, and the lust thereof."

Mod. E.: "If there is nothing more on this, we will pass to the next."

Bro. A.: "How about war and retaliation? What have these brethren to say on these?"

Bro. Paul: "The weapons of our warfare are not carnal; our teaching is 'if thine enemy hunger, feed him; if he thirst, give him drink; and follow peace and holiness with all men. Let peace rule in your hearts.'"

Bro. James asks: "Whence come wars and fightings

among you? Come they not hence even from your lusts which was in your members?"

Bro. John adds: "Jesus said to Peter, 'Put up thy sword into its sheath, for they that take the sword shall perish with the sword.'"

Bro. Matthew: "Jesus said, 'Resist not him that is evil. Love your enemies and do them good. My peace I give unto you; my peace I live with you.'"

Deacon K. would like to know what may be said on the subject of secret lodges.

Bro. Mark testifies: "Jesus said, 'There is nothing hid, neither was anything kept secret but that it should come abroad'."

Bro. John: "Jesus said, 'I spake openly in the world, and in secret have I said nothing.'"

Bro. Matthew: "Jesus said, if they shall say he is in the secret chambers, believe it not."

Bro. Paul: "It is a shame even to speak of the things done of them in secret."

Dr. H. wonders how much more of this we are to have, and what these things have to do with the church and salvation?

Eld. I.: "We are to live by every word that proceedeth out of the mouth of God and these are his words, and there

are more yet that he would like to know about, as Christians having law suits."

Brother Paul: "Christians should not go to law one with another before the unbelievers. Saints should settle their differences among themselves. There is a fault among you if you have lawsuits. Better suffer wrong than go to law before unbelievers."

Mod. E.: "Are there any other matters to be presented at this meeting?"

Eld. I.: "Yes, there are a few more items, but as time is short we'll present only two. One is with reference to the kind of music to use in worship; the other pertains to taking of the civil oath."

Bro. Paul testifies as follows: "Sing with the spirit, speaking to one another in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God. The prophet Amos said, 'Woe unto them that invent to themselves instruments of music like David', so we never used them in worship, but offered unto God the fruit of our lips, even praise unto his name."

Brother Matthew deposes: "Jesus said, 'Swear not at

all, but let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

Brother James admonishes: "Above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath."

Mod. E.: "Is there anything else you wish to present at this meeting? What is your further pleasure?"

Eld. I.: "Bro. Moderator, I 'move' we adjourn for two weeks, and that we invite the brethren who have so willingly given their testimony on these matters to be with us and assist us in forming a union or platform upon which to unite and organize for work. In fact, invite them to unite with us as charter members of the organization."

Mod. E.: "Are there remarks? Objections? None. We are adjourned to meet in two weeks for the purpose named in the motion."

TO WHAT PURPOSE?

Progress depends upon development, and improvement. A business becomes wider in scope as the management and employees become more efficient. A nation becomes more successful as its industries are brought on a higher plane. As working conditions for

labor are improved, as better methods of production are worked out, as thrift and honesty and sobriety become general and respectability becomes the prevailing desired virtue, the country becomes more and more desired as a dwelling place.

In the constant search for better methods and enduring qualities it is inevitable that one group will become more efficient than another, and one member of the group will excel in efficiency the remainder of the group. A cattle breeder may succeed in producing a specimen conforming more nearly to given ideal requirements than any other. A manufacturer may produce a motor car capable of out-pulling or out-speeding any other in its class. An athlete may be able to jump higher, run faster, or endure longer than his fellow competitors. It is the incentive to excel the best previous effort which, when reasonably used, brings about more and more improvement, better beef and pork, better motor cars.

But born with the misplaced desire to excel in some one thing and thus be popularly heralded as "champion" and lacking the physical stamina or the desire for physical or mental exertion to surmount difficulties in some useful

enterprise, there have been a number of men and women who have spent much time and mental effort (we are forced to call it that) in discovering some occupation, however useless, which would attract attention of press and public and in which could be claimed a freak "championship".

The plan seems to operate in this wise: A man will announce through the papers that he is the champion eater of a certain section. Immediately his statement is challenged by someone who is not satisfied to permit someone else to rest under his self claimed laurels of champion glutton. And so they meet in mortal combat in the presence of witnesses and a referee and whether the ammunition be pies, spaghetti, hard boiled eggs, sauerkraut or soda crackers those who are idiotic or perverted enough to pay the stipulated admission fee will be treated to the inglorious spectacle of men created in the image of God stuffing their bodies in a short time with a conglomeration of food greater in quantity than those bodies would actually need during an entire week of hard physical labor. The winner of this competition is in turn challenged and the foolish race goes on until an outraged digestive system breaks down

and death follows soon. To what purpose is this waste?

A short time ago the world was enlightened (?) with the information that a man had kept himself above water in a swimming pool for fifty-six hours. Accompanying him in his endeavor was his pet seal. To the everlasting credit of the seal may it be said that it quit the useless struggle hours before the man did. Many attempts have recently been made to complete swims over long and dangerous courses. Success has been gained in a few cases, failure in many more. Some have been rewarded by death from exposure and overexertion, and to what purpose?

A number of attempts have been made within the past two years to span by flight the various bodies of water surrounding the American continent. Some attempts have been successful, more have failed with consequent loss of life. Some failures were due to unsurmountable weather conditions but the largest percentage of failures were due to lack of preparation, inexperience of crew and careless haste to be the first in the air. The development of the airplane is in its mewling infancy. The time will undoubtedly come when the bulk of overseas as well as overland travel

will be through the air lanes but at this stage of development the over-enthusiastic flying hither and yon without regard to weather, preparation or crew training, borders very closely upon inexcusable foolhardiness.

There was recently a craze in the country to possess the so-called marathon dancing title. Couples would compete as to which could continue to stay upright on a dancing floor the longest. Many couples staged dancing races from one town to another. Some of these insane exhibitions were stopped by health authorities. The great wonder is that in this enlightened country such outrages were ever permitted to begin. In every case they ended with complete physical exhaustion for the participants and lasting harm to most of them. Nothing but harm can possibly come from this.

Many of the former examples are not harmful to the general public except as they waste the time belonging to useful pursuits. Some approach idiocy but the end is not yet. The crown of freak and senseless competition goes to the man who first conceived within his mighty brain the task of sitting on a sling on the top of a flag-pole or other high precarious eminence, day after day, night after night,

eating regularly and producing nothing but a thrill for jaded minds. This is the acme of idiocy, the last word in laziness, the final reason why supervision of morons should be more generally practiced.

The value of the individual to society depends on the amount of useful labor that the individual is willing to do. His hours of recreation may be spent in any honest avocation. We can countenance champions of beef and pork. They mean better meat, better prices for the producer and more efficient feed utilization. We hail the captain of industry who succeeds in making a better locomotive or mouse trap than his competitor. We could even refrain from too harsh criticism of the man who spends a few of his leisure hours in competition with his fellows on the field and track, but every serious minded man must arise in indignation at the spectacle of a number of men in large cities in various parts of the country perched on high poles where the only obstacle to be overcome is monotony. If the newspapers of the country would fail to notice these wasters of time in their insane race for public notice all of the incentive would leave and we should have no more such ridiculous exhibitions.

The newspapers cater to the public, however, and would willingly cease if the perverted public demand did not exist.

Most states have laws controlling vagrants. If these misguided creatures have no other visible means of support let them be placed at work for the state. If they still yearn for championships let them continue with a stone maul under the watchful supervision of state officers. Let this become the policy of the various states and useful labor will immediately become the most popular pastime.

—O. L. S.

TRADITION OR THE BIBLE?

Grant Mahan.

Roman "Catholics believe that the traditions of the Church are as truly the word of God as are the Scriptures

* * *

"Indeed, the Church is inclined to regard her traditions as much clearer and safer than the Bible, which, in the hands of unauthorized persons, has proved a cause of endless contention and ceaseless wrangling. The Catholic tradition, on the other hand, is a living Word, and its expounder is the living, infallible Church. The

apostles preached the Gospel for some years without the aid of any Bible, and the Church today could go along without the Scriptures if necessary." The above is quoted from a little booklet, "The Essence of Catholicism", by Ralph W. Church.

According to the booklet, tradition does not "mean any vague report or rumor, but a saying 'first coming from God, continually taught, recorded and in all desirable ways kept alive by a body of trustworthy men successively chosen in a divine or divinely appointed manner, well instructed, and who are a body protected by God from teaching what is wrong or handing down unfaithfully to others the doctrine committed to them'." And that gives us the claim put forth for their tradition by the Roman Catholic Church. It seems strange that any number of people can be found who are willing to accept men's words instead of the Word of God. Traditions, after all, are but the words of men, no matter what claim is put forth for them. We never yet have read any tradition which was clearer and better than the Bible. But we do read in the New Testament where Christ condemns the leaders of the chosen people for making the word of God of

no effect through their traditions. And that is what this claim does. The world does not need any such teaching as that, for it is not calculated to make the people more godly, but to give the priests more power.

The teaching of the Roman Catholic Church does not harmonize with the teaching of Christ and his apostles, and for that reason is to be rejected. Paul makes that very clear where he says that if anyone else, even an angel, teach any other doctrine than that which he has taught, let that one be accursed. It is strong language, but it means just what it says, and all it says.

Any tradition, no matter how long ago it originated, if it be not in harmony, complete harmony, with the teaching which we have in the Bible, is to be rejected, for it is not of God, and will not conduct it safely through this world and to the haven which we desire to reach at the end of life's voyage. There are no two ways about it: what is in harmony with what God has taught, is of God; and what is not in harmony with his teaching, is not of God. We never read or heard a tradition that was so well calculated to make us faithful as the words given us in the Bible. For that

reason we shall cling to the Bible and try to follow the precepts given therein. If we do that with our whole heart we shall be forever safe.

Then there is another point of view. We are told that he who adds to the words of the New Testament will have added to him the plagues that are written in the book; and that he who takes from them will have taken from his "his part out of the book of life, and out of the holy city, and from the things which are written in this book". It seems that when people claim that their tradition is better than the Bible they are not only taking away from the words written in the book, but they are putting away practically the whole that Christ gave us, and are putting in its place something which he did not give. That would seem to deserve the double penalty, losing the blessings and being given the punishment. None of us should want to take the slightest chance of being wrong in such an important matter as this.

We cannot remind ourselves too often of the fact that there are just two roads to travel through the world; one of them is marked out by the Lord, and the other by the adversary. We have been left free to choose our own way,

being given a description of what will be found at the end of each road. Many persons seem to be able to make themselves believe that the Lord did not mean what he said when he told us how we ought to walk; all such will some day awaken to the fact that their life has been a failure; they have failed to win the crown promised to the faithful, and have to dread the doom which they cannot but see coming.

And we think that no one except the adversary would venture to say that his tradition is better than the Word of the Lord. One of the saddest things in the world is to see how many persons are being misled through false teaching. There is a great account to be settled some day, and it will be settled without a mistake. Those who have been misled will suffer great loss, but those who did the misleading will suffer still greater loss. It is a most serious business; and what makes it all the more so is the fact that we are going over this road but once. If we do not get right before we reach the end of our course, we shall remain wrong forever. We have been given minds to use as we go along; and the advice of the apostle is needed all the time: Try all things, and hold fast

that which is good. And tradition when set in opposition to the Word of God is not good.

Homestead, Florida.

QUENCH NOT THE SPIRIT.

Elder L. I. Moss.

As I have been traveling from place to place, I have been thinking much on the above subject, as it relates to the attitude many good people are taking toward the Dunkard Brethren movement.

I meet them everywhere, who, when you talk to them, they tell us the Church of the Brethren has drifted away from many Bible doctrines, and has allowed many innovations to come in which are a violation to the Gospel. And further are frank to tell us the leaders who have the control of all activities of the Church are such that it is impossible for the Church of the Brethren to get back to Gospel doctrine. Then being conscious of all this they quench the Spirit, which tells them the Dunkard Brethren are standing on the Gospel. I trust all readers of this will realize the danger of not allowing the Spirit to lead them. I also have noticed some of the things folks allow to hold them back. I hear some say the following is too small. If

you have thought this study Christ's teachings on the broad way and the narrow way. Others say they cannot leave their children. Just take the Word again. (Matt. 10:32-38.) We must forsake all or we are not worthy of the kingdom.

Some say they have worshiped at the old brick church so long they cannot break away. So they go on a few months and quench that Spirit of God, and it is not long until they begin to attend the banquets. The Spirit once told them it was wrong for men and women to go bathing together. But first they will go to such places because the Church has furnished the money to build these places, they want to see what they are like. Not pleased at first, but they still quench the Spirit and go. The first time some put on the bathing suit, the Spirit tells them it is a little immodest so they try to hide this by putting their shirt on over it. It is but a little better, but only helps them get away from the prompting of the Spirit. After a while these things are very boldly carried on. With some the untruthful reports give them another excuse to quench this good Spirit. They know our platform is right, but when some of these big-mouthed leaders

tell them whole churches or almost so, are going back to the other church, it does throw a damper on the work.

Dear readers, let us all pray for those who are quenching the Spirit. May God help them decide for the right. May they have faith in God and trust him. His Spirit will never lead us in the wrong way.

Some have tried to make many believe we have left the Church. This is a great mistake.

The large company who drift away from the Word of God will find they are not the Church. The Word clearly says: "He that doeth the will of God shall be saved". So let us not quench the Spirit but get where we can do the will of God.

—Fayette, Ohio.

DID YOU SEE THE CALF?

C. Shearer.

We will first notice the golden calf as recorded in Exodus 32:4. Israel had lost sight of their leader and applied to Aaron to make them gods to go before them, and the result was that Aaron made them the golden calf. I wonder if there are not a good many today that are like

Aaron, trying to amuse and entertain? I wonder when they bring the things and doings into the Church that Christ never put there, if they have not just got the calf by the tail, to amuse instead of preaching the Gospel of our Lord and Savior. What was wrong with Israel? They had lost sight. Moses their leader. What is wrong with the churches of today in their drift? They are losing sight of the Gospel of Christ, their Leader. This Bible narrative was written not for Israel's benefit, but for our warning. If God took such vengeance on Israel as to slay three thousand with the sword for their worshiping of the golden calf how much surer will our punishment be if we lose sight of Christ and his Word? Then let us not forget that when we are not following Christ we are following the calf, for we cannot serve God and mammon. (Matt. 6:24.) When Moses saw what they had done, he said, who is on the Lord's side?, let him come unto me. (Exodus 32:26.) O, how typical that is of Christ when he will separate the sheep from the goats! Then let's keep away from the calf and man made religion.

—New Carlisle, Ohio.

ANATHEMA MARANATHA**Wm. Wells.**

“If any man love not the Lord Jesus Christ, let him be anathema maranatha.”

These two words are very closely connected together, but not very closely related in meaning. The definition of anathema, according to Webster, is: “The course accompanying excommunication pronounced by a religious assembly.” So it is clear the word deals with an individual church member. Let’s see whether Paul gave any authority to deal with disobedient church members. Now, there are at least two reasons for dealing with those who commit sin after they have come into the church. Perhaps the first reason would be to save the one that has committed sin. And second, to keep the evil out of the body, the church. Let’s get some references on this one word. (Gal. 1: 8-9.)

Naturally, we would conclude that no one mentioned here had not sinned. But here Paul points out the most dangerous person mentioned in our day. So to avoid this person it behooves us to have enough knowledge of the scriptures to know him and avoid him. Paul again says,

try the spirits to see whether they are of God or not. I don’t think Paul meant for us to live them a while to see if they suited us or the time in which they were given or anything of that kind. But to see whether they are of God, for the time in which a certain thing is preached or practiced, cuts no figure with God; for God is from everlasting to everlasting, the same yesterday and for ever more. Just because a thing becomes a custom among society or even the masses of the people is no sign it is right. Knowing that custom in the eyes of society is becoming the rules of right and justice and that very largely, too; it surely does behoove those that would like to live free from such things to study to show themselves approved of God by staying close to God’s word. Paul surely had a great knowledge of what the outgrowth of sin among the members would be; that is why he gave the warning. I realize from some of Paul’s writing it surely would be hard at times, at least, to distinguish between the false and the true, for Paul says no marvel for Satan himself is transformed into an angel of light.

Therefore, it is no great thing if his ministers also be

transformed as ministers of righteousness. But, he adds, their end will be according to their works. (2 Cor., 11: 14, 15.) Hence Satan has such a wonderful power over men. I say there might be times when it would be hard to distinguish between the evil and the good. That being the case, surely Paul was right when he sounded the warning to the people to try the spirits. Not to try to live all of them, but compare them with God's word. Jesus says, search the scriptures. I am sure there never was a time when there was as great a federated movement on among churches and such an easy way sought of getting to heaven as there is right now. Well may we give heed to the warning when all is well, then certain destruction cometh.

Since there has ever been two invisible spirits working in the hearts of the children of men, it becomes very necessary to study and know the one that is leading us aright. Yes, I say, two opposing spirits, the evil spirit and the Holy Spirit. The evil spirit has nothing to offer his followers only what is called a good old time while living here in this present life, and the sad part of it is, he wants the very cream of all creation. It is our children that he

wants; he just tells them in such a nice, gentle way, you just come along with me and I will help to the one time of your life. But, how sad! Too often the one time is a time that so many would like to blot out of their memory. But sad too late; the fatal blow has been made. It may be a child has been born, but he won't pay the doctor bill. It may be too much booze has been drank, but he won't help you to get out of jail. You may wear out your shoes on the dance floor, but he won't buy you another pair. He may lead you into places and cause you to make gray hairs on mother's head and wrinkles on her face, but he will never come to make an apology for it. Oh, there are so many things that might be mentioned, where he uses his cunning ways of deception. But, dear young people, he will never come to your rescue when you are in trouble or distress. He will never rub your brow when you are sick; he will not bring you a cool drink of water to cool your parching tongue. So, according to Paul, as mentioned in 2 Cor., 11: 15, Satan surely presents himself to his agents at least many times in a very nice and tidy way. He has everything to offer and nothing to give. The main object

that he had in mind when he presented those three temptations to Jesus was to break into God's program. So he failed there, but he never did give up till he got Jesus on the cross, then I feel sure that he felt he had been victorious. But the tomb could not hold him; and from that day to this he works in various ways only through individuals. So the best, after all, is to take Jesus at his word; watch.

I feel that this letter will not be complete without some comment on the word *mar-anatha*. This word means: The Lord comes. So as the word *anathema* means accursed, let us see what will become of the accursed or the disobedient one when the Lord comes. I turn my attention to Jude: Jude directs his letter to the beloved. To begin with, take the eleventh verse. He pronounces a woe on those that had gone in the way of Balaam. Twelfth verse, he says these are spots in your feast. What feast does he have in mind. Look at the reference (1 Cor., 11-21). He compares them to clouds without water, trees without fruit. 13th, raging waves of the sea, foaming out of their own shame; wandering stars to whom is reserved the blackness of darkness forever. 14th and 15th in par-

ticular. And Enoch also, the seventh from Adam, prophesied of these, saying: "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they ungodly committed and of all their hard speeches which ungodly sinners have spoken against him." Jude says these murmurers walking after their own lust. He admonishes the beloved to remember the words of our Lord Jesus, how he had told the apostles there would be mockers in the last time walking after their own lust. This great punishment that Jude is speaking about here is not brought on any one purposely, only it is given as warning. I hear some people say there is no such a thing as church discipline spoken of by the apostles. Maybe not, but I could never accept such a statement. Every one of the apostles directed every one of their letters to a church or to the beloved, which was church members. And they pointed out condemnation to the disobedient just as much as they pointed out victory for the faithful ones. If the teaching of Jesus to the church does not give to the church the authority to draw a line be-

tween the church and the world, then why have a church. God had a purpose in the church, and that purpose was to take out of the world regardless of sex or color a bride for his Son, and while his Son was here on the earth he completed the arrangement for it. And left the work in the hands of his followers, assuring them that he would come again and receive them unto himself. That where he was there they might be also. A blessed promise. But if anyone fails to live out the commandments of the Son of God, whether his name is on the church book or not, he will have to meet the punishment that will be meted out to the disobedient.

Quinter, Kansas.

THE DRESS.

Samuel Hall.

We hear so much nowadays about the dress, that there is nothing to the dress, it does not make any difference how you dress, just so your heart is right. Now if we want to do like the world, act and dress like the world, there is where our heart's desire is. Now let us take Jesus' word, where he says in Matt. 6: 21: "For where your treasure is, there will your heart be also."

If your treasure is not in acting and doing like the world, why is it that you do so? Now let us go back to the children of Israel and see if there was not something in a sign, when God told Moses to tell the children of Israel to put blood on the lintel and two sides of the door posts, so when the angel came along to smite the first born of Egypt, that by the blood being on the door posts of the houses of Israel the angel knew not to enter the house. If Israel had not obeyed and put the sign on the posts, what would have happened to them that had not obeyed? Then some will say there is nothing to outward appearance, so let us go a little farther in God's word and see what it has to say. Let us look at 1 Cor. 6: 19-20 What? "Know ye not that your body is the temple of the Holy Ghost which is in you which ye have of God, and ye are not your own. For ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God's." Now if we are God's children, we have no right to tolerate the fashions and amusements of this world. Now let us look at 11 Cor. 6: 16-17. "And what agreement hath the temple of God with idols? for ye are the temple

of the living God; as God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord. and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a beautiful promise we have here if we will do what he says. But if we will not do, we do not have the promise of being his son or daughter. Now let us look again at God's word to see. (Rom. 12: 1-2.) "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." God in old times when a sacrifice was to be offered it was to be without spot or blemish in any way, and when we think of the sacrifice that God offered for our sin. The loving Saviour, Christ Jesus. How pure and holy our bodies ought to be for God to dwell in: "And be not conformed to this world. But be ye transformed by the renewing of your mind, that ye may know what is that good, and acceptable, and perfect, will of God." We are not to be like the world;

we are different because the word says so; so let us obey what it says and be on the safe side with God and Jesus our Saviour. Let us look a little farther and see what the word says. (1 Tim. 2: 9-10; 1 Pet. 3: 3-4-5.) Now let us look what happened in Matt. 22: 11-12. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless." I do not wonder one bit about why he was cast out, because he knew what was required of him before he went to the supper, and to go unprepared and try and be one of the guests and not comply with the words, it does not make me wonder about it. That is what is going to happen in that day of all days. Now go with me to John 2: 15-16-17 and read prayerfully and carefully and see what is required of us there; see if we are coming up to these scriptures and if not it is high time we are getting busy and obeying. Now go with me to Rev. 3-4. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." As we look out over the broad land

and see the way humanity is going, it makes us wonder it can be said of us as it was said of Sardis that there are a few that have not defiled their garments. Dear brethren and sisters, let us read, live and obey God's word so when the great shepherd, Christ Jesus, comes that we will be ready to meet him because he said he would divide the sheep from the goats and place the sheep on the right and the goats on the left. Now which side do you want? You can choose either side, but be careful that you choose the right, and if you choose the right, we do not know that we will be permitted to spend eternity in that beautiful city that God has prepared for all that do his commandments, but if we do not what he tells us in his blessed book we will be permitted to spend eternity in hell with the devil and his angels where there will be weeping and gnashing of teeth throughout all eternity. That sure will be an awful place to be. As there are many more scriptures in the Bible on the garment, I thought I would give you a few of them to study and think of what is required of his children. May God's blessing rest and abide with us all, that we may be willing

to do his will and not ours.
Laura, Ohio.

THUS SAITH THE LORD. **In Two Parts.**

Part I.

By J. F. Britton.

In the Ten Commandments there are two "dos" and eight "nots", or grammatically speaking, two positives, and and eight negatives. See Exodus, 20th Chapter. These ten, "Thus Saith The Lord", were given to Israel by God, on Mount Sinai. In the midst of a great demonstration of God's presence and power, through the thunderings, lightnings and a noise of a trumpet, and the mountain smoking, and they heard the voice of God talking to Moses out of the dense darkness that covered them. Hence these Ten, Thus Saith the Lord, were given to Israel as a Religious Code, that should direct and govern them in their demeanor, rectitude and reverence to God. "And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, ye have seen that I have talked with you from heaven. Ye shall not make unto you gods of silver, neither shall ye make unto you gods of gold." (Ex. 20:22-23.)

And Israel prospered as long as they walked circumspectly before the Lord. But when Korah, Dathand and Abiram, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it he fell upon his face." (Num. 16:1-4.) Although Moses plead much, and expostulated with them, conditions went from bad to worse, until the matter was consummated in that, the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods". (Num. 16:31-32.) Hence, the Thus Saith The Lord, that those prominent, influential men of renown, because they arrayed themselves against Moses, the man of God, they were buried alive. An awful retribution for their assumption.

No wonder Paul says, "It is

a fearful thing to fall into the hands of the living God". (Heb. 10:31.) The physchological and burning question then is, how can we expect to go counter, and disregard the immutable laws of God, without suffering the consequences? In the fifth chapter of Galatians, there is a list of seventeen "nots" that is classified under the prohibitory Thus Saith The Lord. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.)

It should be carefully noted that there are two immutable facts that are emphasized in the conclusion of that list of flagrant sins. First, the copulative "and such like", which denotes, that if there is anything else of the same nature and character, it is included. Second, "They which do such things, shall not inherit the kingdom of God". It should be noted, that there is enough of pernicious virus in any one of those seventeen sins named in the list under consideration,

to disqualify anyone from walking those golden streets of the City of the Redeemed.

To illustrate, suppose you would take ten pounds of sugar, and mix thoroughly one pound of strychnine in the sugar, could you say you had ten pounds of sugar? No, you could not, but you could say, that you had eleven pounds of poison. How much of that compound would you want in your coffee, or anything that you would eat? "Remember Lot's wife". It was a little thing she did, but it was a violation of the Thus Saith the Lord.

No wonder the Apostle James wrote, saying, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill, now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law". (Jas. 2:10-11.) And again, Thus Saith The Lord, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life,

and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19.)

Therefore we should pray for grace, strength and an humble heart to reverence God in all his requisitions, "that we may have a right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) This subject will be continued and concluded in Part II.

—Vienna, Va.

ELDERS.

Minor Leatherman.

The Elders which are among you I exhort. (I Peter 5:1.) For a long time I have wished to say something along this line. There are a lot of evil reports going about us as a Church. We do not believe they are true, that is, much of them but it would be bad if any of them are true. We are quite sure that our enemies have done this in order to destroy our influence among the unsuspecting. It is reported that we, I mean, some of us, take anything into the Church just to get them in. Brethren we that are Elders should be careful what we are doing. We should not let things exist with us like they existed before the separation

when everyone was a law unto himself, doing what was righteous in his own eyes. We have declared we were going to live separate from these things. May God help us all to do so. Let us not go back to the weak and beggarly elements desiring to be in bondage again.

Dear Brother Elders, I know some of the trials to which we are exposed. We are watched, we are scoffed at, set at naught. We are tried in every way, but let us be faithful. Let us all try to have a true Church, not having spot or wrinkle or any such thing, but let us lead holy lives, let us be an example to the flock over which the Holy Ghost hath made us overseers. Our duty is to feed the Church of God which he hath purchased with his own blood, let us fully observe the decisions of our Church that is founded upon strict observance of God's Word. And the one among us who will not carry out the decisions of our annual meeting let him be visited by adjoining elders and if he will not hear them, let him be dealt with as a disorderly member. If we are not watching the vain and foolish fashions that are around and about us in other churches will be in our midst.

—Burlington, W. Va.

IMPORTANT NOTICE.

I would request that the presiding elder or Sunday school superintendent of the various congregations and organized schools over the entire brotherhood, report to me as soon as possible the total enrollment of the school over which you have charge, stating the number in the primary, junior and adult departments respectively.

Please give this your immediate attention, as important work along the Sunday school line is pending.

R. L. CONKLIN,

Mechanicsburg, Pa.

R. R. No. 6.

PLEASANT TRIP.

We had a very pleasant sojourn the last four months, traveling in Colorado, Kansas and Iowa. We visited at McLave, Colo., with some of the Dunkard Brethren. Bro. Joseph Wertz and family very pleasantly entertained us. We were glad to find them faithfully laboring for the cause of Christ, and trying to build up the Dunkard Brethren faith in their section of Colorado. We knew Brother Wertz when but a young man. Some 29 years ago, he spent one summer, working most of the time for one of our neighbors

in Grand Valley, Colo. Near the close of the season Bro. Wertz took down with typhoid, and during his sickness we gave him a home at our place, and my good wife carefully nursed him and brought him safely through his severe spell of fever. We next visited our daughter and her husband near Grainfield, Kansas. They have one dear little boy, and are busily engaged in farming, and this season has been quite profitable to them; they raised a fine crop of wheat, and other crops were doing well. We had the pleasure of visiting the Dunkard Brethren Congregation at Quinter, Kansas. They have a nice Church house of their own, and seem happy in their plain and humble service to the Lord and Savior. We spent several services with them very pleasantly. They very much need a minister to locate with them.

We spent most of the season with our relation in Iowa. At Ottumwa we have our third son living and his nice family, consisting of a very kind wife and three dear children. My wife has two brothers in Iowa and many relations who made our stay among them quite pleasant, indeed.

We thank God that his hand

of protection was over us in all our traveling to and from the east, and now we desire to be used to his honor and praise.

D. M. Click,
Grand Junction, Colo.

On September 15, our little band of 10 members with Bro. John L. Kline as evangelist began a series of meetings that lasted for two weeks, and closed October 29 with a love feast with 52 surrounding the Lord's tables.

Brother Kline gave us some wonderful and upbuilding sermons. The attendance was fair and the interest was good.

Although none were added to our number we were strengthened for the Lord's work.

From here Brother Kline went home for a few days, then left for Mechanicsburg, Pennsylvania, where he is engaged in another meeting. We sincerely hope that much good will be done.

We are small in numbers but we are willing to do all we can to further His cause and hope some day to have a resident minister.

Josie Kintner,
Flora, Ind.

Eldorado, Ohio.

We met in our regular

quarterly council September 12, 1928. Our Elder presiding. The report of the annual visit was given. We organized Sunday School, Brother Albert Zumbrum, Superintendent.

On September 23, we dedicated our new church. Bro. L. I. Moss delivered the dedicatory sermon to a full house. Brother J. Robbins preached in the afternoon. Brother L. I. Moss continued in a two weeks meeting, preaching the word with power. There were nine willing to renew their covenant and be recognized with the Dunkard Brethren. Three will be members of our church, the rest with two neighboring churches.

The meetings closed with our love feast Saturday, October 6, 1928. Brother L. I. Moss, Brother L. W. Beery, and Brother H. C. Bowser were with us. Brother L. W. Beery officiated. There were eighty surrounded the Lord's table.

Gladys Miller, Sec.,
Route 2 New Paris, Ohio.

NOTICE.

The Dunkard Brethren at Plevna, Indiana, have just closed a two weeks series of meetings with Brother Joseph Robbins of West Milton, Ohio,

evangelist. At the close, Saturday, October 13, we held our Love Feast. There were 82 communed, and the best of spirit prevailed and all the members have been built up to a higher standard through the powerful preaching of the Word by Brother Robbins, and we can truthfully say, that if any of the Dunkard Brethren congregation wants their members revived and the good seed sowed they can do no better than secure the services of Bro. Robbins—he is not afraid of the devil and fights sin from every angle. We only had one added to the church by signing over, but others are counting the cost, and we believe the harvest will be gathered later on. Pray for us, that we may continue in the good work and the Plevna church may be as a city set on a hill, and a light to the world.

J. A. LICKSON,

Asst. Corres.

R. R. No. 2, Greentown, Ind.
October 15, 1928.

ANNOUNCEMENT Spring Hill, Ohio

The members of this congregation, having met in a called council, decided to have a two weeks revival meeting, closing with a love feast.

Having the promise of Bro. D. W. Hostetler, of Beaver-

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NO. 22.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE SEVENTH AND LAST UNION TOWN MEETING.

According to appointment, this meeting convened and took up the work of forming a platform as the basis of union of all professing Christians. Dr. E. wishing to be relieved, Bro. Luke is unanimously elected moderator. Brother Paul having offered prayer, the meeting is open for business.

Mod. Luke: "Now, brethren, this is an informal meeting, but a very important one. I hope we shall all be composed and exercise Christian courtesy and becoming dignity and due reverence. How shall we proceed?"

Bro. C.: "Brother Mod., I suggest we first decide on a name."

There being no objections, Brother Matthew calls for the floor to say:

"Jesus said, 'One is your master and all ye are brethren'. This name was in common use among us as long as

I lived some 30 years after our Master left us."

Bro. Paul: "Yes, when I was converted and for some 30 years or as long as I lived, we used the name brethren, and we put that name on the first legal document we ever produced, the minutes of our first Conference over circumcision and the law of Moses, held in Jerusalem. Later on we referred to ourselves as saints, disciples, Christians, etc. Therefore I 'move' we adopt the name first used, the one given to us by the Master himself."

Bro. Peter: "I second the motion."

Mod. Luke: "Are there remarks on the motion? Objections? There are none. The name is adopted. What is next?"

Deacon K. wishes to know what mode of baptism we shall adopt?

Dr. H.: "I think it would be well to let each one have his own choice in this matter, since baptism is one of the dis-

puted questions among Christians."

Bro. Matthew: "We never had any dispute about it in my day. John the Baptist baptized us and Christ in the river Jordan and Jesus told us to 'baptize into the name of the Father and of the Son, and of the Holy Spirit', and we baptized that way as long as I lived; indeed, we knew of no other way or any other formula."

Eld. I.: "At any rate, when we take a candidate into the water and say, 'I baptize you into the name of the Father (immersing him), and of the Son (immersing him), and of the Holy Spirit' (immersing him), no one will deny we did just what we said we did. No need for any dispute about it."

Bro. Paul: "Yes, in our day we had only 'one baptism' for Jew and Greek, and we knew nothing about the many ways you now call baptism. Brother Matthew has stated the matter correctly, and we knew no other method or mode while we lived. Jesus gave the mode and the formula prescribing it, and we never changed it. And in his name or by his authority we baptized as he directed, as Bro. Matthew stated it."

Bro. Peter: "I move we adopt the mode and formula

as Brother Matthew stated it."

Mod. Luke: "Are there remarks on the motion? Any objections? There are none. What is next?"

(Of course, no one would take issue with Matthew and Paul.)

Sister L.: "Shall this baptism be backward or forward?"

Bro. Paul: "In our day we were planted (or baptized) in the likeness of Christ's death and in his death he bowed his head (forward) and gave up the Ghost."

Bro. Matthew: "In addition to what has been said in all other acts called baptism, the bowing or forward posture was observed, as Naaman at the Jordan, Moses at the Red Sea and Christ in the garden, and we knew of no other way in our day."

Mod. Luke: "If there is nothing more on this, we will take up the next."

Bro. C.: "Are we to regard baptism as essential to membership and salvation?"

Bro. Mark: "Well, Jesus said, 'He that believeth and is baptized shall be saved', and we taught it that way."

Bro. Peter: "Yes, Brother Mark stated it correctly, and when we had converts we told them to 'repent and be baptized in the name of Jesus Christ for the remission of

sins', and we never told them baptism was for any other purpose, and in harmony with this I wrote to you that 'baptism doth also now save us', and thus we taught."

Bro. Paul: "Yes, when I was converted, Ananias told me to 'arise and be baptized and wash away thy sins', and in our day no one considered himself as saved or a member of the church who was unbaptized, and all who were baptized were considered saved and a member. We knew nothing of anyone claiming to be saved who was not baptized, and we never taught it that way."

Bro. James: "No, we never taught salvation by faith only, for faith without works is dead. Faith and obedience, which includes baptism, are essential to salvation."

Mod. Luke: "You have heard the statements of these speakers. Are there exceptions to be taken?"

Dr. H.: "I can't understand how baptism can save or wash away sins."

Bro. John: "The blood of Jesus cleanses from all sin. Can you understand how it does? No? But you believe it? Just so with baptism."

Bro. C.: "I move we accept the position taken on baptism as presented by these brethren."

Mod. Luke: "You have heard the motion. Are there objections? None. What is your further pleasure?"

Bro. M.: "Some of us have been practicing feet-washing. Shall we give it up, or are we to adopt it now for us all?"

Bro. Paul: "I think we should adopt it in our platform, for I received it by revelation from the Lord and I wrote to you not to put a sister under 60 years old on the charity list of the church unless she had washed the saints' feet."

Bro. John: "Yes, I was present when the Lord washed our feet and told us we ought to wash one another's feet, for he had given us an example that we should do as he had done to us, and said we'd be happy if we did."

Bro. O.: "Was this practiced in the apostolic churches while you lived, Bro. John?"

Bro. John: "Didn't you hear Brother Paul just now say it was practiced a generation after Christ died, or when Paul wrote to Timothy, 65 A. D.?"

Bro. C.: "But didn't it end with the apostolic age?"

Bro. John: "I wrote a generation after Paul did, or 95 A. D., and told you what Jesus said about it, and it would have been strange indeed for Jesus to tell us and

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the other preachers same 90 or 100 in all, to practice it while I lived, or until 100 A. D., and then suddenly stop. I should very much regret to leave this out of our platform."

Bro. M.: "I move we adopt it."

Mod. Luke: "We have a motion properly seconded to adopt feet-washing as part of our platform. Are there remarks on the motion? Objections? The motion is passed."

Bro. O.: "Now, Bro. Mod., when Jesus had washed the disciples' feet, he ate a supper with them which he said would be fulfilled in the king-

dom of heaven, and then gave to them the loaf and cup of communion. I see no reason for separating these and leaving out any of them. I should like for us to adopt the supper."

Bro. Paul: "By all means we want the Lord's Supper along with the communion. I received it by revelation and set it up in the churches as I wrote. See 1 Cor. 11."

Mod. Luke (speaking from the chair): "Yes, Jesus ate a supper with them and said he would not any more eat of it till it be fulfilled in heaven."

Bro. John: "Yes, I was present when he washed our feet and then ate the supper which Peter and I had prepared. We were very happy together, but so sad when he told us one of us would betray him."

Bro. Peter: "I move we adopt the supper and keep it as a joyful feast of charity, as we did after Jesus left us."

Mod. Luke: "You have the motion, with its second. What have you to say? Are there objections? The motion prevails."

Bro. B.: "Of course, we all want the communion, but when shall we observe it?"

Bro. Paul: "As to time, I received it of the Lord himself that he instituted it in

the night, and so I observed it."

Bro. John: "Yes, that was the time, and the Lord's example, and he told us to follow him. I see no need to change. I move we adopt the communion and observe it in the evening."

Mod. Luke: "You have the motion properly seconded. Remarks? Objections? None. What is the next?"

Bro. B.: "As a form of Christian greeting and token of Christian affection, I should like to adopt the holy kiss to be observed amongst us."

Bro. Peter: "That is a fine expression of brotherly love and charity, and we observed it in our day on occasions."

Bro. Paul: "Yes, I got this from Christ, and we observed it in the churches, as I wrote in three of my letters to you. I move its adoption."

Mod. Luke: The motion is seconded. Are there remarks? Objections? The motion prevails."

Eld. I.: "Now, Bro. Mod., I realize it is not popular, but Bro. Paul wrote to us to the effect that in worship, we men should be bareheaded, but the women should cover their heads. Brother Paul is present. We should like for him to explain."

Bro. Paul: "Yes, I wrote to you that every man praying

or prophesying, having his head covered, dishonoreth his head; but every woman praying or prophesying having her head uncovered dishonoreth her head. I got it from Christ and move we adopt it; i. e., men worship with bare heads and women with covered heads."

Mod. Luke: "You have the motion seconded. What have you to say? Objections? It is adopted."

Bro. P.: "For the comfort, safety and consolation of our sick, I should like for us to anoint them with oil and pray for them as Bro. James wrote to us."

Bro. Matthew: "That is all right. Jesus told us to heal the sick, and we did it."

Bro. James: "Yes, I wrote this to you as stated in our last meeting, and I move we adopt it as part of our platform."

Mod. Luke: "The motion with its second is before you. Are there remarks? Objections? There are none. It is passed."

Eld. I.: "Now, Bro. Mod., to expedite business, I suggest by proper motion we adopt this resolution. That we all dress plainly; that we do not have law suits; that we use only vocal music in worship; that we oppose war and retaliation of all kinds; that we

affiliate with no secret order or union; that we do not take the civil oath; that we accept Jesus Christ, the divine Son of God, as our creed; the inspired word of God, the Bible, as our guide; and in humility of life we endeavor to live out the holy life it portrays."

Bro. Paul: "That is fine. I wrote to you not to be conformed to the world, not to have lawsuits before unbelievers; that the weapons of our warfare are not carnal; that it is a shame even to speak of things odne of them in secret; and to sing psalms, hymns, etc."

Bro. Peter: "Sure, I told you not to adorn yourselves with braided hair, or pearls, or costly array, and not to fashion yourselves according to your former lust in your ignorance, and to sing psalms, hymns and spiritual songs, making melody in your hearts to the Lord."

Bro. Matthew: "I'm agreed. Jesus said swear not at all, and that we should teach them to observe all things whatsoever he had commanded us."

Bro. James: "All this suits me. I wrote to you, above all things, swear not, and that faith without works is dead, and if we fail in one point we are guilty of all."

Bro. John: "Jesus said

nothing in secret, and if they say he is in the secret chambers, we should not believe it, as Bro. Matt. records, and that all who take sword shall perish with the sword. And all things were made or created by Jesus the divine Word who was with God in the beginning and was himself God. I move, therefore, we adopt this platform as a whole as our basis of union."

Mod. Luke: "You now have the motion to adopt as a whole each item upon which we passed, as the basis of our union. It is properly seconded. All in favor of the motion say aye."

Matt., "I"; Mark, "I"; John, "I"; Jude, "I"; James, "I"; Paul, "I"; Elder L., "I"; Sister L., "I"; Deacon K., "I"; Bro. M., "I"; Bro. A., "I"; Bro. O., "I"; Bro. N., "I".

"Those opposed, no. The ayes have it.

"May we now sing, 'Praise God From Whom All Blessings Flow'. Amen! Let us now return to our homes rejoicing that when we all accept the Bible, we have a basis of union for all professing Christians."

AVIATION

New inventions and discoveries, progress along indus-

trial and commercial lines, and achievement along lines out of the ordinary, have always attracted the people. Every age or epoch in history had its new inventions, discoveries and achievements, and each of these had its attraction. The steam engine, telephone, automobile, radio and others all had their day.

One of the late attractions is the aeroplane. We are living in the epoch of activity in the air. Rapid progress has been made in aviation, and progress will continue to be made during the next decade. Oceans and continents have already been crossed by planes and dirigibles. Mail and passenger routes have been established between large cities. What may we expect along this line in the future?

This modern aviation so attracts and entices many people that they almost forget the Lord's Day and the God who made it. It is not an uncommon occurrence for from five to fifty thousand people to visit the flying fields on Sundays. Some of these people no doubt are interested in the invention and its success, but others go for the thrill and the publicity that goes with the taking of a ride in the air.

In what way should aviation in general affect the

Christian? What grip should it have on our lives? A few questions may help us to decide. Should we spend our time and money at the flying fields on Sundays? Does it help us to keep rightly the Lord's Day, and make us to be more devout Christians during the week? How will it affect the promotion of the Kingdom in the future? Was it God's intention that men should travel in the air? Will its usefulness to the nations be value received for its cost in money and lives? Will the progress and activity in the air be most useful to the nations in times of peace or in times of war?

After having thought seriously on the above questions, we might turn the page a bit and ask ourselves one more question. Thrilling as a ride in a plane may seem, how would a Christian compare it with our passing through the air spoken of by the Bible and the poet? After all, man's modern flights are filled with fear and fraught with danger. They are expensive in money and health. The planes are made of perishable material and are subject to breaks. The pilots are human and not perfect. The landing, after the most successful flight, is on the same world of

disappointments, sin and sorrow.

When the time comes for the Christian's flight, we will need no plane made with human hands, no fear will possess us, and no fare need be paid—for the poet says:

"This robe of flesh I'll drop
and rise

To seize the everlasting prize;
And shout, while passing
through the air,

Farewell, farewell, sweet hour
of prayer."

Would it not be well for us as Christians to show less enthusiasm over the fleets and flights of modern aviation, and meditate more on scenes in the air like the shepherds saw at the birth of Christ, and like the apostles saw at the Ascension, and like the Bible tells us will take place at the end of the world. It makes all the difference in the world what our purpose is in flying, with whom we fly, and where the end of our flight will be. Lindbergh and Eckener are just men. Their popularity will vanish. Their planes and dirigibles will come to naught. Modern aviation's apparent success, and the thrill and pleasure of its rides are but vanity.

Let us continue going about our Father's business, save our money for the promotion

of His Kingdom, and use our time in preparing to take our flight in the air with our pilot, Jesus. He will land us in a world of peace, and in a city whose builder is God. If we live in faith and obedience, we can patiently wait for our flight with Him.

F. B. S.

THUS SAITH THE LORD

In Two Parts—Part 2

By J. F. Britton

"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law". (Gal. 5: 22-23.) In Part 1, of this subject, we tried to consider the "nots" or negatives; in this article we will try to consider the "dos" or positives. The reader should note the difference, and contrast between those Biblical "nots" and "dos". The "nots" considered in Part 1, of this subject, are under the prohibitory ban of Thus Saith the Lord.

The "dos" or prerogatives of this article are exempt from any law. The nine Christian graces named in our text of this article are concluded with the phrase, "Against such there is no law". Bless the Lord, praise his holy name, that there is a realm where

there is no restraining power or compulsory rule or force. That is the Christian realm, whose heart is "hid with Christ in God". This is the freedom and liberty that Paul had in mind when he wrote, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage". (Gal. 5: 1.) And again Paul says, "There is therefore now no condemnation for those who are in Christ Jesus; for the spirit's law—life in Christ Jesus—has set me free from the law of sin and death". (Ro. 8:1.)

Therefore, it is the Christian's prerogative to exercise in all the Christ-given graces and liberties to their heart's content, and wishes. Let us note briefly some of the Christian's prerogatives. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you". (Phil. 4: 8-9.) My, what a fine text book those two verses would

make for a Christian's training school, where the young minds could be tutored and trained to think and exercise along right and noble lines of life. The writer believes we would soon see a reformation in public life, and a change in those awful glaring headlines in our circular papers.

Now, back to the main line of our subject of The Thus Saith the Lord. We notice the word "do" in the ninth verse quoted above is clothed in a great benediction. And it is worthy of our sincere consideration, that there is no word in the Bible that is so fraught with meaning, and overflows with inspiration and faith, as the word "do".

"Jesus saith unto them, my meat is to do the will of him that sent me and to finish his work". (Jno. 4: 34.) "For I came down from Heaven, not to do mine own will, but the will of him that sent me". (Jno. 6: 38.) And "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city". (Rev. 22: 14.) And, too, The Thus Saith the Lord assures us that "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be bless-

ed in his deed". (Jas. 1: 25.)

This text takes our minds back, not only to the Christian's realm of freedom, but assures us that God wants us to enjoy our freedom and liberty that we have received through the vicarious death of Christ. For "Where the Spirit of the Lord is, there is liberty". (2 Cor. 3: 17.) Bless the Lord, praise his holy name, for the Christian's freedom and liberty. "And they that are Christ's have crucified the flesh with the affections and lust. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another". (Gal. 5: 24-26.)

Reader, have you been emancipated from the servitude of the prince, of the power of this world? And have been inducted into the spiritual kingdom of freedom?

A solemn and momentous question.

Vienna, Va.

G. E. STUDEBAKER DIES

G. E. Studebaker, resident of Hampton, Iowa, for the last few years, and father of Mrs. Emma Clark, of Hampton, died at the Military hospital at Marshalltown, Monday, October 1, from heart disease, after a week's illness. Funeral

services were held at the home of Mrs. Clark Thursday afternoon, October 4, at 2:30 o'clock, conducted by Rev. J. S. Sherfy, pastor of the Church of the Brethren at Union Ridge, and burial was made in the Hampton cemetery.

G. E. Studebaker was born at Bedford, Pa., April 22, 1844. He was married to Nancy Meixel, January 25, 1865, at Pearl City, Ill., where they made thier home for many years, and where he engaged in the carpenter trade. In 1900 he went to Rocky Ford, Colo., as a missionary worker, and in 1922 he retired from active life and moved to Hampton. He was a Union soldier in the Civil War and was honorably discharged at the close of the conflict.

The deceased is survived by two daughters, Mrs. Phoebe Lee, of San Juan, Tex., and Mrs. Emma Clark, of Hampton, and by one brother, Samuel Studebaker, of Pearl City, Ill., and two sisters, Mrs. Ellen Finkenbinder, of Pearl City, Ill., and Mrs. Catherine McNutt, of Shannon, Ill.

George E. Studebaker joined the Dunkard Brethren last spring and was a member of the Dallas Center congregation of Iowa.

W. E. McNUTT,
Shannon, Ill.

Burlington, W. Va.,
October 17, 1928.

Mr. B. E. Kesler.

My Dear Brother Kesler:

On the 5th of October, Eld. H. B. Sines of Oakland, Md., came to the Poplar School-house to hold a series of meetings for the Ridge congregation of the Dunkard Brethren Church. The meeting continued until the 14th. Nine more members placed their membership with us at this time. Interest and attendance was as good as could be expected during the meeting. Our love feast was held on the 13th at the same place.

T. A. LEATHERMAN,
Clerk.

If you are delinquent, renew at once. You need the Monitor and we need the money. Let's settle it to the interest of both.

Dallas Center, Iowa,
October 10, 1928.

We, the Dallas Center Dunkard Brethren, have purchased a house and lot in town to worship in. Our first meeting was held Sunday, October 14. We have services Sunday morning and evening. An invitation is extended to anyone going through Dallas Center to stop and worship with us. Most of our number were over to Yale, Iowa, to the love

feast Saturday and Sunday, October 6th and 7th. These love feast occasions should draw us closer to Christ, because of the wonderful things he has done for us. Brothers Roscoe Royer and John Hawbaker are the ministers.

The church correspondent,
ORVILLE ROYER.

LIVING EPISTLES

Susan Jarboe

Paul says in Second Corinthians, third chapter, second verse: "Ye are our epistles written in our hearts, known and read of all men." Dear brothers and sisters, I am wondering how many of us are living up to this passage of scripture? We should be known and read wherever we go. Our neighbors know if we are Christians. This passage of scripture says "known and read of all men." I am wondering how many of us are living up to what we promised, going back to 1911? Are we living for Jesus or are we living to please the people? If we are filled with the Holy Spirit as we should be, we won't want to follow the foolish things of the world. We are commanded to "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." (Eph. 6: 11.) For as many

of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) If we have put on Christ, we won't want to follow the foolish customs of the world. Dear sisters, what has become of our uniform? I am afraid we have members who don't know the sisters ever had a uniform. The scriptures say: "Whosoever believeth on him shall not be ashamed." Are we ashamed of our plain clothes? We are not to look like the world. If we belong to God, we are to come out from the world and be a separate people, sayeth the Lord. Oh, let us play fair with God! When we drift after the foolish fashions of the world, we are losing our faith and giving heed to doctrines of the devil. Let's be a soldier for Christ. Some of our boys hollo, "Go to war and be a soldier. They hollo, "Put on the uniform." They all looked alike. So should we all look alike. It is better to be a soldier for Jesus and be "known and read of all men." There is nothing doing as much harm in the churches today as foolish fashions, short dresses and low-neck dresses. "All seek their own, not the things which are Jesus Christ's."

Dear brothers and sisters, are we seeking the things

which are Jesus Christ's? If not, we better get busy.

Pray for us here at Luka, Kan., that we may always be ready to do the things which are Jesus Christ's.

Any ministers passing this way, please stop with us.

Luka, Kansas.

HOW CAN EACH ONE OF US TO HELP MAKE THE CHURCH BETTER?

H. A. Throne

Let us all ask ourselves the question, are we doing what we can to help make the church better? Also to encourage the good cause? Are we at our post at each church service, or do we imagine we are not feeling well enough and miss the church services? But Monday morning we are able to be about our secular affairs. Also, are we all doing our duty in trying to keep the church as pure as possible? For the best we can do, we will come short enough. Can we make the church better by permitting our members to go to questionable places such as picture shows, ball games, and county fairs, where there is horse racing and a number of other gambling games? No, verily, we cannot make the church better by this kind of conduct. What a pity there are those called church members today

who aren't willing to make a little sacrifice for the Savior. Their son will say, as the question often arises of the necktie for the brethren, is so small a matter, why not be willing to make the small sacrifice rather than to offend your brother. This certainly would be pleasing to your Savior. Also, when so small a matter, we should be over willing to be submissive if we have the love of God in our hearts. As we know what the Bible says about offending our brother. Now, this is Bible. Will we turn it down? Now, for the good of our fraternity, will say the writer has been in business for nearly 30 years and dealt with lawyers, doctors, and the most popular people in cities and towns for miles around and never needed to wear a necktie to deal with this class of people. Some would ask me if I wasn't a Dunkard. And I wondered why they thought so. They would say because you never see a Dunkard with a necktie on. I wonder if we could say this today? Now, this was evidence to me that it is far better to stay close to our profession rather than to dodge it. As if we don't watch the small things, how long will it be till we are swallowed up by the world and go where hope is a

stranger and mercy can not reach us. How sad it makes us feel to know how many of the strong leaders of the Church of the Brethren that at one time defended the faith of the conservative brethren, or in other words Dunkard faith, so strictly, and now are willing to drift with the world, and are trying in every way to crush the Dunkard brethren's movement and misrepresent in order to block their way. They have said things about some of our leaders that was untrue. So one of these leaders has asked them to come and go with them and they would prove to them that it was a false report. Now there wasn't one that was brotherly enough to do this. What will be the answer on the resurrection morn for this kind of work? It is easily to be seen they don't care for the faith they at one time so strongly taught, and still they will say they are standing on the same old platform they always did. And will permit bobbed hair and immodest dress, picture shows, ball games and secret orders and what not. Then represent they are the old church with all their fashion and pride. What will become of these leaders at the day of reckoning with their misrepresentation? They well know

the Dunkard Church never held forth this kind of doctrine and never would permit fashion and pride in the church. I wonder if there isn't danger of sinning against the Holy Ghost after one time teaching the plain gospel truths and then turning away from it and in every way trying to hinder those who are wishing to live up to their baptismal vow and are taking the stand with the Dunkard Brethren, which is just what Conference stood for a few years ago. I wonder if it wouldn't be far better for this liberal element to say they have changed their minds and don't look at the Bible as they once did, as to represent they are the old church when they well know the old church tried to have some government, and never admitted fashion and pride in the church.

I wonder if the angels aren't weeping over this misrepresentation, and Satan rejoicing? No wonder the good book says, Straight is the gate and narrow is the way, and few there be that find it. Also, 2 Thessalomans, the 3rd verse says, Let no man deceive you by any means, for that day shall not come except there come a falling away first.

Now, I would like to ask a question. Who will be on the safest side at the day of judg-

ment, the church and her leaders that will admit worldliness, pride and fashion in the church in order to get more numbers in the church, or the church and her leaders that will not permit this evil in the church as much as possible? Please answer this for yourselves.

I wonder if my good parents with other parents were to return here at the home church who have been gone to their long home so many years would say if they were to return there to see the change, whether they would say, You have kept house well and by the appearance of things your leaders are very faithful, or would they say for their unfaithfulness should be driven out like the Savior did when he drove them out of the Temple for their unfaithfulness. It appears to me that if the Dunkard Brethren are wrong and the liberal element is right with all of this worldliness and fashion in the church, all of these good old forefathers and mothers are lost. Oh, what can we do to have these liberal leaders to see different and stop in their wild career before it is too late? As Satain is surely blinding their eyes and will have them trapped before they are aware. Second Timothy, 3rd chapter, 12th verse,

says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Therefore let us all pray for those who are drifting off so rapidly, that they may see the error of their ways. Please read the whole chapter of 2nd Timothy and 3rd chapter. Please read and consider it well.

Now, for the good of those who are in our fraternity, and the many dear friends who are still holding to the Church of the Brethren, which side would you rather be on at the trying hour of death? Also at the day of judgment? The church and her leaders that are putting all efforts forth to keep worldliness out of the church, or the church that will permit all this kind of worldliness

At one place the Bible says: Straight is the gate and narrow is the way, and few there be that find it. Now, dear reader, don't you think this narrow way will be too narrow for bobbed hair, immodest dress, picture shows and county fairs where the horse racing and a number of gambling games are practiced?

I wonder what will become of those supposedly educated men that will make a statement like this: "That anyone that does not enjoy a movie is sick." How this makes

many one's heart ache. Education should get one closer to the Bible than farther away.

Also, to think of the money that was spent to help these colleges in order to educate men so they could go out to teach more plainly the Bible truths. Instead of this they are tearing down what they so strongly taught and laying aside so many of the plain gospel truths and drifting worldward in fashion and pride, which has caused another division. These men that solicited us, we feel as if they deceived us. They well knew where part of us stood, and that we had no money to help colleges unless they would stand for the plain gospel truths. Would like to ask the question, weren't we deceived after we were well solicited and the amount raised for a standard college? Then no longer could they hold the rein. The bars were left down, and because the Dunkard Brethren are just standing to what they promised at the baptismal vow and nothing more. Now then, after so many have been liberal with their means to help these colleges, also build churches. Because they will not follow them in this fashion and pride they are placing heavy burdens on them, will not share up with the church property

where the Dunkard Brethren paid as much for the building as the other side did, and still doesn't have any share or part in this church property. If we were trying to teach something different than what our church did 10 or 15 years ago, we would think different. No wonder the good book says if it wasn't for the shortening of the days the very elect would be deceived. Therefore may we pray for those that one time was willing to make a little sacrifice for the Savior and now are being deceived and apparently are willing to be led away from the plain Bible truths. May they see their mistake before it is too late, as the Bible positively says that we must come out from the world and be a separate people, also a peculiar people.

Therefore, we cannot allow this pride and fashion in the church if we ever expect to walk on that narrow way and be permitted to enter that heavenly home.

Pioneer, Ohio.

"OLD GLORY"

By B. F. Masterson

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." (Ps. 60-4.)

This is a beautiful theme.

It is exalted and inspiring in its nature, and full of meaning.

"Banner is a flag, an Ensign, a conspicuous object, used as a symbol of the common sentiment." In God's arrangement of the Camp of Israel, each tribe had to have an Ensign. (Numbers 2-2.) "Every man of the children of Israel shall pitch by his own standard, with the Ensign of their father's house."

The kingdoms of this world have their colors for their protection on sea and land. The Stars and Stripes is the banner of the United States, floating from her public buildings and from the top mast of her ships on the high seas. To her citizens it is an object of veneration. To the peoples of others nations it is a symbol of liberty, union, peace, prosperity and happiness. Where this flag is floating, the voice of the nation is heard. It is called "Old Glory". It is the oldest banner among the nations, for the banners of the other nations have been changed since the Stars and Stripes have been adopted.

Under this banner, armies were led on to victory and national glory.

But God speaks of another kingdom in Daniel 2-44:

"And in the days of these kings shall the God of Heaven

set up a kingdom, which shall never be destroyed"; "whose citizens are a chosen generation, a royal priesthood, an holy nation, a peculiar people". (I P. 2-9.)

God wants this people to display a banner, because they represent the greatest and most powerful of all nations. Their banner is the "Word of God", and it is the oldest, for "in the beginning was the word". It is "old glory" sure enough; it is all-powerful. "And he was clothed with a vesture dipped in blood—and His name is called 'The Word of God'; and the armies which were in Heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on his vesture and on His thigh a name written 'King of Kings, and Lord of Lords'. (Rev. 19: 13 to 16.)"

To the God-fearing, it is an object of our deepest veneration, and to the kingdoms of the world it is a symbol of freedom from the thralldom of sin, peace with God, spiritual prosperity and happiness.

It is given to those who fear him, who reverence his word; those who love the dear Fatherland. "I love thy kingdom, Lord, the house of thine abode The Church, our blessed Redeemer bought with his own precious blood".

Where this banner is unfurled in the life of an individual, the voice of God's Kingdom is heard. And he who offends it will bring upon him the wrath of an Almighty God.

God presents this banner to his people "that it might be displayed". How? It has been marvelously displayed since Christ brought the Gospel from Heaven, notwithstanding the most terrible oppositions. By means of the press, millions of Bibles have been distributed among all nations in their own language, and has been carried to the nations by faithful men, who exemplified the word in their own lives. God wants his people to show their colors, thereby showing to the world to what kingdom they belong, and what they stand for. Not like the man who, during the time of the Civil War, lived close to the line of the two opposing armies. When the Northern army came up, he raised the Union flag, and when the Southern army approached his place, he raised

the Confederate colors. But it was detected, and he suffered for it.

So is he who pretends to be a Christian when with God's people, and a worldling when with the world. "Be sure your sin will find you out."

"But why display it?" Because of the truth. To display it in our conversation, conduct and appearance.

"Glorify God in your body, and in your spirit." "Herein is my Father glorified, that ye bear much fruit". The expression of God's word is manifested in the life of the Christian. "And he is not only justified, but sanctified. And more than that, he is also glorified". (Rom. 8-30. 1 Cor. 6-11.) The banner of God's people is "Old Glory" sure enough.

Display it "because of the truth"; "Thy word is truth"; "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in Heaven". The truth is the underlying principle of God's saving structure. "The truth shall make you free" from the tyranny of the prince of the kingdom of darkness.

How anxious were the people of the United States to plant the Stars and Stripes on Cuban soil, to deliver its citizens from Spanish tyranny; so

the Christian: "We will rejoice in thy salvation and in the name of our God we will set up our banner". (Ps. 20-5.) "Go ye therefore and teach all nations", etc.

A great history is connected with the Stars and Stripes. We see in it the oppression of our forefathers; the Declaration of Independence; the banner stained with human gore to establish and protect it. Their sons gave their lives in the defense of it; mothers were made to weep; fathers broke down; strong hearts gave way under the pressure.

But we see in the banner of King Emanuel a broader and a more far-reaching history, a sorer oppression by the prince of darkness; woe, misery, grief, sorrow, pain and eternal death. In the midst of all this suffering, and to them which sat in darkness and in the "region and the shadow of death, light is sprung up". Independence from sin and its consequences is declared. "In that day there shall be a root of Jesse, which shall stand for an Ensign of the people". (Isa. 11-10.) This is the Christ, the standard bearer of God's people.

George Washington is called the father of our country; but Jesus the Christ is the standard bearer of the king-

dom of light, who gave his life's blood to establish an independence which grasps deeper and higher than American independence.

It is said that every word in the Bible cost fifty lives. It was not defended with carnal weapons, and yet this blood-stained banner was never surrendered. But herein is the victory—through non-resistance. "He that loseth his life for my sake, shall find it". (Matt. 10-39.)

Volunteers are wanted to enlist under the banner of King Emanuel. Loyal men and women, no traitors; brave soldiers, not faint-hearted, like Sambo, a dark-skinned color-bearer in the battle of Bull Run. When the orders were given to retreat, he said, "No, sir; this flag shall never retreat!" So, let us stand by the principles of the gospel and not retreat from the outstanding doctrines taught by our forefathers.

In the Revolutionary War, Commodore Lawrence, when he was mortally wounded, said to his comrades: "Don't give up the ship". So I say (being past eighty years old, and must soon leave the ranks)—don't give up the old ship Zion. It never will be destroyed, but will land us safely in the haven of victory.

Commodore Perry, in the battle on Lake Erie, carried his flag from a sinking ship to another amidst the flying bullets, in the thickest of the fight, and he gained the victory.

May we never abandon the principles that the banner of Jesus Christ represents.

Among these outstanding doctrines, the enemy is turning his artillery against the principle of non-conformity, knowing full well that conformity to the world is more destructive to the church than any other sin, and many have deserted the ranks of non-conformity, which is to be lamented. Therefore, I am stressing this doctrine: To the faithful I say, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord". (Ps. 31-24.)

1250 East Third St.,
Long Beach, Calif.

FIVE RESTRICTIONS ON THE CHURCH

L. J. Moss

1 Cor. 10: 1-13.

In this portion of the word I find some very fitting comparisons.

In the first five verses we learn God did much for the

children of Israel. Then in the end God was not pleased with them, "because they were overthrown in the wilderness."

Now, in the first part of the 6th verse the apostle tells us these things are examples for us. Paul was writing to the church and we are still in the church. So the restrictions here following are for examples to the church today, as well as the church of yesterday.

No. 1. The last part of verse 6. Not lust after evil things as they lusted.

The lust first gets into the heart. People see these evil things and begin to desire them, and lust when it grows brings forth sin. People in the church see the sin out in the world in its many forms. They begin to desire or lust. They first think within themselves, I wish I could have that; and if they continue that lust after awhile they get it. This is the way innovations have crept into the church. So many members lusted and later obtained the thing they wanted.

No. 2. Verse 7. Neither be ye idolaters as were some of them. This is speaking of what the children of Israel were. The apostle calls it idolatry, and tells us what it was. I do not mean to say

there are not other forms of idolatry. Now listen what Paul called idolatry, the last part of verse 7. The people sat down to eat and drink, and rose up to play. Now in the first part of this chapter we learn God was not pleased with these things, and these were what overthrew them in the wilderness. Now we will be plain. Look in the churches of today. They have the banquets, the chicken suppers, class meetings with a lunch; they eat and drink, then they rise up and play games. Many other things could be named, and old elders and preachers are right to the front in these things. They are rank idolatry. And God has given these examples so we would not be found doing such things.

These things brought ruin to the children of Israel, and this form of idolatry will bring any church to ruin.

No. 3. Verse 8. Not be a fornicator. To the church we ought not tolerate either fornication of the flesh or spiritual fornication by running after other gods of this world. And it is sad; the church has become despoiled and has fallen in the wilderness of sin.

No. 4. Verse 9. Not make trial of the Lord God. This is surely done to the limit when

people want to be Christians and set up their own standards of life and not take God at his word.

No. 5. Verse 10. Not murmur. It is surprising how much people complain about the requirements of the Gospel. They would like to be saved, but want their own way. This is not needed, and the other is Paul's notion.

Dear readers, this is not right. We must take God at his word. He knows best what we need.

Verse 11 tells us these things are written for our admonition down to the end of the world. Let us take the examples and profit thereby.

Then the warning of verse 12: Take heed lest we fall.

Fayette, Ohio.

MAN'S NEXT TO GREATEST LOSS

A. H. Zumbrum

All Bible readers will agree that man's greatest loss would be to lose his own soul. But we just want to drop a few thoughts on the next greatest loss of man. Some might say it would be to lose our best friend or our financial means, but for the followers of Christ to work and try to save souls for the kingdom and give of their temporal means and then

come up to the bar of God and even though they are saved, to find their works are lost. So we would say the next greatest loss of man would be to lose his works. In reading 1 Cor. 3: 15, we find that man may be saved and his works be lost. This must be some of the righteous that Peter speaks of in Peter 4: 18 (if the righteous scarcely be saved). If we are saved and lose our works, we must just scarcely be saved. It would be dangerous to walk that close to the border line of the narrow way. It seems as though it just would only take one step more out of line and we would lose our own soul. We must strive to do our very best while traveling through this narrow way to save our works, and if we are so unspeakably happy as to be saved and our works also, we may receive an abundant entrance into the kingdom, and this would be far better than to live so we are scarcely saved. Now, if we belong to some church organization where we cannot do all the commandments and the doors are open to all kinds of worldliness, either have no discipline or don't enforce what they have, just leave each member do and go as they want to, not trying to get them to live Godly lives, and

we keep trying to work on and say I know it is not right, but I can live and do what is right and let them go. But do you know we are losing our influence, which is one of our working factors, and we would feel like trying to influence someone into an organization where we thought were getting too worldly, and then to fellowship with them we are bidding them God's speed unawares and the world thinks we approve of their ways or we would not belong to the same organization and fellowship with them. Good. loyal members have thought they could live right and let the rest just do as they wanted to, it would not hurt them; but we see that some of these are slipping a little, and though they stay faithful they continue taking their children and they get poisoned with the tide of worldliness and we fear will be lost. Would not this be sad to raise a family of children and take them where the temptation to be like the world was so strong that they could not resist and then, perhaps, be lost, even though we are saved. It seems there is nothing that would be any greater loss to man than to lose his works, even though he is saved. It hardly takes one step wrong. You

may take a step you think is right and then slip a little unawares and be lost and your works also. The writer thinks there are many well-meaning people in all churches and would not want to say anything to offend any, but think we ought to stop and consider. Are we working where our works will be saved also, for what service are we rendering to the world if we lose our works. Not long ago a brother in the Church of the Brethren seemed a little offended, speaking of a certain writer in the Monitor making the remark that the Church of the Brethren were scribes and Pharisees. He seems to think there were some trying to live right yet. Now. I don't remember reading this in the Monitor, and I think we should take a little care along this line and not write anything that will cause offense, for I believe there are those in the mother church that will be saved if they continue to be faithful, but I fear their works are in danger of being lost, as some of these evils come in so little and so slowly and also as wolves in sheep's clothing and, unawares, we encourage them and then our works are lost, for God is displeased with works that are tainted with worldliness, and if our

works are lost and we are saved we surely will have to say we were scarcely saved. Let us live that our works might be saved, lest we might by living so close to the border line step somewhere that Satan has undermined our path and we fall and lose both works and our soul; as the saving of man and his works are so closely connected that it is dangerous to think of being saved and our works be lost, even though the word tells us it is possible to be saved and our works be lost. If we are saved, it surely will make heaven a happier place to know our works are saved also.

West Manchester, Ohio.

Bro. B. E. Kesler:

I am sending you this little article which I wish you would publish in the Monitor.

In the last Monitor of May 15 I find some rich articles, especially on page 23, by Harvey E. Miller. Now, as I read this article, it brought to my mind the way the organizations of today carry on their business. For instance, the lodge lodgeth together and they eat. The club clubbeth together and they eat. The church has a social and they eat. The young people come

together to elect officers and they eat. Please tell me what is the trouble with the people? Has man's brains gone to his stomach, that they can't call an assembly or get together a quorum without holding up the baker's dainties as a bait? Has the day really come when to get a crowd at prayer meeting the preacher must hold up a biscuit? This is all too true, brethren, and it ought to awaken the Church of Jesus Christ from her dangerous drift towards things that are carnal and fleshly. The Christians are thinking more of the body than of things for the soul. Eating and feasting in the church is a common practice today, but that is not all; the gymnastics, hikes, basket ball and the sports are all fleshly and are not food for the soul. The church movies are for the eyes and the flesh also, and not for the soul. The people are seeking things concerning the body and not food for the soul, thus the great healing movement which is sweeping the church is another manifestation of the concern people have today for the body more than for the soul.

Now, I feel if we must feed or provide entertainment for a man to get him to the house of prayer, he is surely a needy soul and one whom we need

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THANKSGIVING.

O. L. Strayer.

Now that the regularly appointed day of Thanksgiving is past, we might with profit study the basic ideas which surround the observance of the day, the initiation of which calls forth many memories.

When those towers of strength and christian fortitude made their perilous journey in the Mayflower from a country of intolerance to one which promised freedom from molestation, their faith in God was their guiding star. They were strong of body, willing to work, suffer and endure hardship for the beliefs they held dear. When we recall what they did suffer in that first winter on an unkind soil surrounded by hostile savages, we can appreciate the more the definite purpose with which they set their hearts and hands to the new tasks which came to them. Death from privation and starvation were always close. The graves

of the dead were hid from unfriendly Indians by sowing grain upon them. Strong men became distressingly weak. Robust women suffered in patience the unaccustomed torture of hearing the cries of hunger of their little ones. Yet before them all was the bright goal of freedom to those who weathered the storm. When the terrible nightmare of winter had passed and a spring of brilliant promise dawned, they set to work with a will to make a recurrence of their "winter of discontent" improbable. How they dug and plowed their fields, added to their homes such comforts as were possible, and in the golden autumn they gathered into their storehouses the substance which meant life and strength to them through the rigorous New England winter. It was with true joy and gladness and a feeling of justified faith that would not be denied that they set aside a day to give special praise and thanks for the beneficent providence

which had poured so bountifully upon them the necessities of life.

And so originated the first Thanksgiving Day, a custom which has been handed down through over three hundred years to this present day, but how it has been changed: what a travesty on that first day of Thanks is our modern bungling effort. For while the early fathers went to their meeting house out of a spontaneous desire to worship and praise God, our churches are filled with many whose chief interest seems to be the exhibition of a new frock or fur. Our services are lifeless, our singing spiritless, our sermons cold, and the whole service seems to fall from the lips of the participants and go no deeper.

The good things of God are ever present. The air we breathe, the water we drink, the sunshine and rain we enjoy are all essential to our existence, and they are given "to all men liberally". We cannot thank God sufficiently for these colature comforts with lips unless our hearts are dictating to those lips, nor can we, as christian people, be satisfied with one day of thanks. Paul says, "**In every-thing** give thanks, for this is the will of God in Christ Jesus concerning you." Again we

read, "Rejoice in the Lord **alway** and **again** I say, **Re-joice**", while out of the abundance of his heart the Psalmist adjures us to "Sing forth the honor of His name, make His praise **glorious**." Job praised God out of the depth of poignant misery and unless we, as christians, can get our hearts, minds, and lives in tune with the idea of a thankful spirit at all times, we are falling far short of our mission on the earth. Unless we can make our Thanksgiving feast one of companionship, good fellowship and good cheer, instead of a shameful debauch, and commemorative instead of competitive, we had better fast instead. The disgraceful orgies which we have been wont to call Thanksgiving dinners, are profitable to the neighborhood physician but to the participating individual irreparably harmful.

It behooves Christian America to set an example to the world along this line. The custom of Thanksgiving Day is a beautiful one worthy of perpetuation and a credit to any country, but it will benefit only such as have caught the true meaning and spirit of the custom. To such it is a precious jewel in a year already set with highly lustrous gems which represent periods already spent thankfully in

the presence of an all wise father to whom we must continue to look for the necessary bounties of life.

—Vienna, Virginia.

SPECIAL NOTICE

Once again we have come to that time of the year when we are about to celebrate another "Thanksgiving" day. Let us show our thankfulness to our Savior for the preservation of our lives and privileges of our religious freedom, by giving a portion of our means which He has blest us with to be used in His service. I would suggest that each congregation take up a special offering for the occasion (to be used by the Board of Publication), and send it to me.

R. L. CONKLIN,

Sec. Board of Publication.

CALLING AND CHOOSING

It is not our purpose to argue politics, but politics and religion are much related in their workings, and through them as a medium some things are definitely determined.

A few days ago we were asked, "What was definitely settled by the recent election?" To which we replied:

First. It is definitely settled that the sale of intoxicants is not to be legalized by

law in this generation, at least.

Second. That no foreign hand or power or potentate is to influence the policies of the government of the United States.

And, in reality, these were the two dominant issues of the campaign. It was not an issue between men, as men, but between policies of the men on these two points.

Both men are great as the world counts greatness, but the electorate looked at the policies of the men.

As might naturally be expected, each man used his utmost skill, and brought into play all helpful influences, to secure his election.

So we are told to "give all diligence to make our calling and election sure." In order to election to a political office, one must be a candidate. So to be elected to eternal life **one must be a candidate, must make his wants known.**

Not all candidates are elected who may aspire to civil or political offices. The way is open, however, to anyone who **may wish to be called and chosen.**

So we read, "Many are called, but few chosen." Why few chosen? Because certain qualifications, and characteristics, and fitness for the position sought are necessary.

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Frank B. Surbey, North Canton, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



Personal qualifications in the way of intellectual and educational attainments are taken into account. But with these must go a worthiness of character and general fitness for the position or office sought.

There may be any number of candidates, but to secure the best execution of the law, men best adapted and fitted for the office must be selected.

So anyone may be a candidate for election to salvation or discipleship or eternal life, but God, who casts the vote that decides the case, looks on the heart. Any such candidate may deceive the church, but

"God is not mocked", nor can he be deceived.

The policies maintained and held by an aspirant to office must be in keeping with the ideals of the electorate, the people who are to decide the case by vote, and fortunate is the man who can forecast the situation and adopt such policies as will assure his election. Otherwise it is a matter of uncertainty and may end in defeat and disappointment.

God has prescribed the qualifications necessary to discipleship and election to eternal life. To these we must subscribe and comply with if we hope to be elected to salvation and eternal life. If we comply with these, all will be well;; but if not, all is uncertainty and suspense and may end in sad disappointment.

We may form our own policies and way of life, but in the end we will find it is not as man thinks, but as God wills. Naaman "thought" and therefore reasoned the rivers of Damascus were better than all the waters of Israel, but in the end to be cured of his leprosy he had to dip himself seven times in the Jordan to be cleansed of his leprosy, as God through his prophet directed.

Saul thought God would be pleased with him in "sparing the best of the flock" of the

Amalahites, but God thought differently, and Saul lost the throne and his life by setting up his own opinion against God's will as expressed in his command to utterly destroy the Amalakites and all that pertained to them.

Just as there are different political parties, so there may be, and are, different religious parties. And as the voters say at the polls who is to serve them, so God decides who is to serve him. The candidates of the party whose policies suit the voters are selected to serve the people. All other parties with candidates are rejected.

So all churches whose policies are in harmony with God's will, will be accepted by him; the others will be rejected. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven", will be as true of churches as of individuals. "Many will say unto me in that day Lord, Lord, have we not prophesied in thy name and in thy name done many wonderful works, and then will I profess unto them, depart from me, I never knew you."

But to the righteous he will say, "Come ye blessed of my Father, inherit the kingdom

prepared for you from the foundation of the world."

Blest be they who by consecrated, holy and righteous living will have made their "calling and election sure."

After the successful candidates have been elected, called and chosen, for unfaithfulness or malfeasance they are subject to recall and may be deposed, relieved of office.

So one may be called and chosen to the service of God, but for unfaithfulness may become a "castaway". If we seek to be "justified by the law (Moses), we are fallen from grace", but "he that endureth unto the end the same shall be saved". Blest be they that are called and chosen as guests to the marriage supper of the Lamb.

Another hopeful result is seen from the overwhelming victory in the recent election. The great champion of the whiskey element is down and out—says he will never be a candidate for office again. The giant is slain. God grant he may remain dead, politically, while the oft-defeated champion of the dry cause, W. J. Bryan, though dead, still lives on!

Another result in a neighboring town, the people have arisen in their might; 300 citizens met on the 19th of this month and organized for law

enforcement and have as their object the ridding of their town and community of thieves, murderers, thugs, bootleggers and resorts of ill fame.

Still another; the mayor of our city has declared war on vagrants, thieves, robbers, illicit resorts, bootleggers, etc., and given strict orders to the police force to see that the city is cleaned up, and urges the citizens to report any delinquency of any policeman. All this shows the people have become alarmed and aroused at the spread of crime and lawlessness. And if they will stand behind faithful officers and back up sane government officials, our towns, cities and nation will be cleaned up.

Just so when the people get behind faithful servants of God who are contending earnestly for the faith once delivered to the saints and get behind sound scriptural church government and Bible law enforcement the churches will be cleansed of the unworthy element so largely in evidence today. "Like people, like priest" holds good here. When "prophets divine for money and priests teach for hire", and ministers preach for money, we may expect unworthiness and corruption to prevail. "The hireling, when he sees the wolf coming fleeth,

because he is a hireling and careth not for the sheep".

When the people so elect, the churches can be cleansed and kept clean and free of unworthy members.

We may not be able to legislate righteousness into people, but we can say they shall not infest our communities and reside in our midst.

So the church may not be able to change men's hearts and propensities to evil, but we can refuse membership to those who will not live "worthy of the vocation wherewith they are called." She can and should "withdraw fellowship from every brother that walketh disorderly and not after the traditions which he received" when admitted to membership.

WHOM ARE WE FOLLOW- ING?

Martha J. Frantz

We are living in a day when we must keep on our guard as never before, and all the more is this realized when working among worldly people, many of whom do not have time to think of religion.

They think it all right to work at home on Sunday, because they are too busy to go to church. Then others profess to be Christians; yes, they

go to church on Sunday and to prayer meeting one evening each week, then the rest of the evenings are spent at swimming pools, dance halls, carnivals, picture shows, or some other worldly places of amusement.

There is plenty of time for talk about the styles of the day, and it makes no difference what they are, short, sleeveless, thin dresses or any kind, just so it is what "they are wearing".

Who is meant by they? Well, we all know where these sinful styles come from.

Knowing this, some good mothers think it no harm to dress the little innocent children after some of the sinful stylees, or almost not dress them at all, just because that is the way other folks do.

Now are we, as Dunkard Brethren and Sisters, going to follow after the worldly people just because we might be made fun of if we do not?

"Oh" let us follow Jesus and his teaching, take time to be holy, read and study our Bibles, just go where he would have us go, and not be ashamed to wear a mark to show where we belong.

May we show to the world by our living that it is really worth while to stand firm and live a clean, pure Christian life, for by so living we have

the promise of a brighter and happier home beyond.

It doesn't take much effort to follow the world, but it takes effort and will-power to follow Jesus; but it pays.

He will clothe us with humility and righteousness. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

Wauseon, Ohio.

THE GOSPEL NET

G. W. Reitz

"Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth." (Matt. 13: 47-50.)

Several of our Lord's disciples were fishermen. Much of his ministry was passed by the Sea of Gallilee. We find him on various occasions making use of a fishing boat for crossing that inland sea or lake, and, once at least he

preached from one. Such a scene as that described in the parable might be seen there any day, and may be still, for fishermen still ply their business on those waters. Their boats still cross from side to side. Their nets are still let down for a draught, and at other times may be seen spread on the rocks. A net must of necessity gather of every kind, the bad as well as the good, the worthless as well as the useful. The separation takes place afterwards. Then the bad are cast away and the good are kept. This is done now wherever net fishing is practiced, just as it was done of old. There are few crafts which have changed less than that of the fisherman. This parable, therefore, in its story part, is a very plain one, and as plain to us as it was to those who first heard it. Our Lord has made the spiritual meaning equally clear. He himself explained it. First, he gives us to understand that the parable is meant to represent the kingdom of heaven, that is the visible church of Christ, or God's government on earth under the gospel. In other words, what fishermen do in gathering all kinds of fish into their net, and then separating the bad from the good, is like what Almighty God is doing now, and will do

hereafter with regard to men. The visible church embraces people of every kind. As the net gathers every kind, so does the gospel. True believers and mere professors, spiritual Christians and heartless formalists, the careless and the thoughtless, the undecided, the hypocrite, the deceiver of others and of himself. All these may be found within the visible church, the general body of those who call themselves Christians. How great a difference there may be even among the members of one congregation. They sit side by side, they unite in the same prayer, they hear the same preaching, yet how vast a difference there may be among them in the sight of God. He sees the hearts of all, and it is by the heart that he judges. Man himself would separate between the thief, the swearer, the drunkard, the Sabbath breaker on the one hand, and the man of consistent, Godly life on the other. God sees farther than man, and much that is respectable in the eyes of men is not approved by him. Without faith it is impossible to please God. Only he who is of a penitent and contrite heart, and rests his hope on his Saviour and seeks to serve and glorify him, is accepted and approved by God. But this mixture is only

for a time. When the net was full, it was drawn to shore, and the separation was made. When the gospel shall be full, that is, when God shall see fit to put an end to the present state of things, then likewise a separation will be made.

The fishermen would not suffer the bad fish to be among the good. None but the good should be put into the vessels. The rest must be thrown away as useless, and worse than useless. In like manner, when the great separation shall come, God, by his angels, will sever the wicked from among the just. They must stay where they are no longer. The hypocrite, the formalist, the careless, the profane, the undecided, may no longer be with the true servants of God. They must now be parted, parted forever. The righteous will go to their place, the place which was purchased for them by their Redeemer's blood, and which he himself went before to prepare for them, and the wicked must go to theirs. They cannot escape now, for they despised the day of grace, and the day of grace is past. They cannot escape now, they can never escape. They must be cast into the furnace of fire. There shall be wailing and gnashing of teeth. But this is for the wicked. Some may say, must

all who are not classed among the righteous be placed with the wicked? Even so. There is no place between the abode of the righteous and the wicked. In the sight of God there is no character between these two. All the fish gathered into the net were either good or bad; all were either put into vessels, or thrown away; there was no middle sort not good enough to be kept, yet not bad enough to be thrown away. So every soul will be placed either among the righteous or among the wicked. The angels will have none but the just among the just. There will be no confusion or mistake in that division. Every one whose name is not written in the Book of Life will be cast into the lake of fire. There is no middle class, no middle place. How solemnly does this parable speak to all. How it should lead us to deep searchings of heart, for we are all concerned here. We are all now gathered into the gospel net, and we shall all have a part in that separation. None will be mere lookers-on. Where shall we be placed then? Shall we be numbered among the just? Are we so now? Does the all-seeing eye behold us this very day as true children of God, real believers, Christians in heart as

well as in name? Oh, if not, let this parable be as a quickening, an awakening voice from God himself. Let there be no self-deception, no stifling of conscience, no vain and unscriptural hope that things may not, after all, be as they are represented they will be. Nothing can alter the word of God. The only wisdom, the only safety, is now to seek Jesus with all the heart, and thus to make sure of being found in him at last.

Many are called, but few are chosen, as we notice and see around us. Christian professors, yes. Church members, lovers of their own selves, covetous boasters, proud, unthankful, unholy, not giving thanks to their Heavenly Father for what he gives them to eat. Without natural affection, not having a form of Godliness; some having a form of Godliness, but denying the power thereof. From such turn away. (Pet. 3-5.) Ever learning and never able to come to the knowledge of the truth. Brethren, I hope we have none in the Dunkard Brethren Church that are so unthankful, unholy. Let us be watchful, praying daily to our Heavenly Father, giving thanks for all things. The time is nigh at hand when

God will close these evil days for the elect's sake.

Brookville, Ohio.

RECEIVING MORE LIGHT

I hear of some of the dear Dunkard Brethren Sisters not wearing their coverings all the time, and God pity them, as that is the only source by which a sister can have power, and without power it is impossible to be saved. I never saw my grandmother without her covering on. I never saw my mother without her covering on, and my children shall never see me without my covering on. I never wore a covering at night, but one day I took sick, was at death's door, and had to go to the hospital for an operation. How glad I was for my covering that I could offer a prayer up to the last moment as I was taking the ether. It was such a comfort to know that I had my covering on that I could communicate with God till I knew no more. I was on my back four weeks, not able to turn. How glad I was for my covering during the long nights of suffering that I could offer a prayer to God at any time, as I could not go and get it when I wanted to pray. I often think God had to place me on my back so that I could see the power of wearing my cov-

ering at night, and I thank God that he gave me more light. God pity the sisters who only wear their covering for church or perhaps to offer prayer, and are ashamed of it at other times, because we are to witness for Christ at all times and our covering is a witness to the world that we profess Christ. If we do not wear it we are ashamed of Christ, and he says in his Blessed Word, "Whosoever is ashamed of me and my words, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." (Mark 9:38.) I am often made to wonder what will happen if Christ comes as a thief in the night. We will have no time to get out of bed to get our coverings if they are not on our heads. I am afraid that Christ will not know us, as there will be no mark there, the same as the Egyptians when the death angel passed over and did not see the mark (blood), there was weeping and trouble. I hope that through this little message you may be led to think seriously and that the shepherds of the flocks (elders) will preach and teach and stand for the thing that will give abundant power to the sisters and to the church. That the Dunkard Brethren may be willing to

suffer as only a few to stand four square and not preach numbers, but doctrine, that it may stand through all the ages of eternity is my prayer.

A. C. M.

A SEASON OF REFRESHING.

Elder Jacob A. Miller presided at our quarterly council June 28, 1928, at which it was decided to call Bro. John L. Kline, of Decatur, Ind., to hold a series of meetings in the Mechanicsburg, Lower Cumberland congregation. We all looked forward to Saturday, October 6th, the date set for the first service, and prayed much for Bro. Kline, for lost sinners, and that the members might reconsecrate their lives to Him. While Brother Kline came into our midst a stranger, we soon learned to love him and to appreciate his untiring efforts by which "he ceased not to warn every one night and day", yes, "with tears". During the almost three weeks of laboring in this part of God's heritage, Bro. Kline preached twenty-three sermons. Among these were the following: "Wells of Salvation", "Divine Companionship", "Arithmetical Progression", "The Greatest Question of the Age", "Christian Development", "The Suf-

fering Church as Symbolized by the Burning Bush", "Soul Saving", "The Passover Proposition", "The Covering" and "The Fatal Night, or The Handwriting on the Wall". Not only did Brother Kline preach the Word with power, but used to a great advantage his God-given talent of song. Many spiritual songs were sung under his leadership.

With the presence of God, in the person of the Holy Spirit, working mightily, the church was greatly revived. One middle-aged man decided for Christ and four came over with us from the Church of the Brethren, thus mindful of their baptismal vow. Elder Walter E. Conklin baptized the one applicant.

On Saturday, October 20th, we held our fall love feast. Services began Saturday morning and continued until Sunday noon. Brother Kline spoke on "Soul Saving" in the forenoon and on "The Covering" in the afternoon. The examination services were in charge of Bro. Daniel Flohr, of Waynesboro, Pa., where they recently organized a Dunkard Brethren congregation. The brethren were also assisted in these services by Brethren John L. Royer and Jacob D. Gible, of the Sinking Springs, Pa., congregation. Bro. Kline officiated during

the observance of the ordinances, which started about 6 o'clock p. m. The sixty-four communicants who surrounded the Lord's tables felt His presence and agreed that we had had an old time love feast.

Bro. Kline formerly lived and taught school in Berks county. While here he was relieved of the services one evening, and spent it meeting with former pupils and friends and also brought them a message from God's word.

We have been blessed most abundantly, for which we ascribe Him all the praise. Our church is located on the corner of Washington and Keller streets, where a hearty welcome awaits all who would worship in simplicity and truth.

RAY S. SHANK, Secty.,
Mechanicsburg, Pa.

FAITH IN GOD AND THE PUZZLE OF EVOLUTION

By Harvey E. Miller

Many of the writers of the day give us the idea that a world problem centers in the idea of evolution.

Now to the questions: First, what does faith in God suggest? This is a question that requires much study and time to do it justice, but let it suffice at this time to say that it

is "the substance of things hoped for, the evidence of things not seen", and that "I can do all things thru Christ who strengtheneth me" is of no value, only to those that have faith in Christ and His teachings.

Next, what does evolution suggest? Only, if we take the word as meaning a growth or unfolding, have we any right to look at it with the meaning that Darwin and some others place on it, then it is that we can only use it with shame and disgrace.

Romans 3: 3-4: For "what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar". We see here that some claim unbelief so that they may justify themselves in their sayings; just so the evolutionist claims that the monkey came from some atom, and man from the monkey, and so on. We are made to wonder when evolution stopped and no more monkeys developed into men; it must be a lost power.

Now, according to God's word, man is more inclined to degenerate than to go upward, and we have seen some men that, so to speak, have made monkeys of themselves trying to disprove God and His laws. All the proof of men has been

a failure to connect man with the monkey, and they never will find the missing link, for God never put it there, and man cannot. So let us quit guessing and take the true light of the Bible in this as well as all other matters.

I wish further to show by some scriptures and illustrations just how much or how far man has unfolded; or, if you wish to use the word, evolved. It probably will prove to you there isn't enough in the word to be bothered by it. Since the time of Joshua, Jeremiah and others, we are yet, as then, a stiff-necked people, following after the follies of the world. I wonder, if we would do as Aaron did at the foot of Sinai (Ex. 32-4 to 24), gather up the forbidden gold rings, bracelets, necklaces, etc., from the many church assemblies, just how many golden calves could be made; or, as Aaron said in the 24th verse, it came out a snail. I mention this as only one of the ways we have erred, as it is the one most noticeable, and referred to more by infidels as a proof of their stand against professed Christianity.

Now we may say that, in inventions and other ways, man has unfolded, or rather just discovered, truth that he did not know before existed; but in his attitude toward

God the ones that fully trust Him know, and realize, that there has been very little, if any, change in man's attitude toward Him, toward Christianity, as every man must live by faith, and revelation, as God changes not. (Heb. 13-8.) "Jesus Christ the same yesterday and forever". Now let us remember that Joshua (Jos. 7-11 to 16) with his army, could not win the battle against Ai because of sin in the camp, which proved to be coveted gold and a Babylonish garment. Neither will we be able ever to win the battle of truth for Christ and the church unless we keep sin out of the camp of the saints or the church.

Come, let us reason together a moment. Gold, fine worldly raiment, plus a desire to be like other nations, equaled Israel's downfall, or through not keeping His commandments.

Gold rings, bracelets, costly array, worldly garments, plus a desire to be like the other churches has caused the spiritual downfall of many of the churches, or through not keeping Christ's commandments as given by the apostles. This is why they have lost their power over sin. First clean the inside of the vessel, then the outer, that all may be clean, as it is impossible to keep the outside clean when

the inside is full of filthiness.

Faith and belief in evolution, man's downfall, faith and belief in God the Father, Christ the Son, and the Holy Ghost, the comforter, who will lead us into all truth, man's uplift, even unto the throne of glory.

Tacoma, Wash.

THE SIGN THAT JUDAS GAVE.

By Ida M. Helm

"Greet one another with a holy kiss." (2 Cor. 13: 12.) The kiss was the token of Brotherhood in the pioneer church. Jesus said, "But the comforter, even the Holy Spirit, which the Father will send in my name, he shall teach you all things, and bring to your remembrance all I said unto you." Five times in the New Testament the command is given to us to greet one another with the salutation of the holy kiss. In exchanging the salutation of the holy kiss, the early Christians recognized each other as members of one family. In the kiss they committed themselves to the obligation of peace and love. On that dreadful night when Jesus was betrayed, he said to his sleeping disciples, "Rise and pray, lest you enter into temptation." And while

he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, "Judas, betrayest thou the Son of Man with a kiss?" (Luke 22: 47-48.) These words of Jesus imply that the apostles practiced the salutation of the holy kiss, and that the traitor used

the symbol of love and fellowship as a sign for betraying the Master. I believe Judas had often approached Jesus with words of greeting and a kiss, and he used as a sign for betraying the Master the beautiful symbol of love and good will practiced by the apostles and the early church and the faithful church today.
Ashland, Ohio.

Don't Forget to Read the Bible

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick Cerro Gardo, Ill.

Our Monthly Text

o o o o o o o o o o o o o o o
o
o Thou leddest thy people o
o like a flock by the hand of o
o Moses and Aaron. (Psa. o
o 77: 20.) o
o
o o o o o o o o o o o o o o o

Scripture References.

Psa. 23:1a. The Lord is my Shepherd.

Psa. 78:52; 80:1; 105:26; 106:21, 22, 107:1-8; Ezek. 34: 11-15; Ira. 63:11-13; Jno. 10: 11, 14; Heb. 13:20; 1 Pet. 2: 25; 5:4; Deut. 1:19; 8:1-17.

"And like a flock of sheep thou didst

Thy people safely guide
By Moses' and by Aaron's
hand

Through all the desert wide."

—The Psalter.

"If our Shepherd he is and we follow his call,
He will lead us safe home to that beautiful land."

Hymn Selections

"Guide Me, O Thou Great Jehovah".

"Savior, Like a Shepherd Lead Us".

"In the Day of All Days".

"On Jordan's Stormy Banks I Stand".

God led his people in a wonderful way from Egyptian bondage, through that "great and terrible wilderness" to the promised land, a "good land", a land "flowing with milk and honey". He is the same to-

day; and if we will follow his call he will lead us out of the bondage of sin and mortality through the wilderness of this world "to Canaan's fair and happy land". Let us not forget that here on the earth we are strangers and pilgrims; our citizenship is in heaven.

Daily Readings—December

(Readings in parentheses optional.)

1. Sat.—Acts 24.
2. Sun.—Acts 25, 26.
Psa. 25:1-6.
3. Mon.—Ex. 10, 11.
4. Tue.—Ex. 12:1-36.
5. Wed.—Ex. 12:37-13:22.
6. Thu.—Ex. 14.
7. Fri.—Ex. 15.
8. Sat.—Ex. 16.
9. Sun.—Acts 27:28.
Rom. 1:8-15; Philip 1:12-14. Psa.
10. Mon.—Ex. 17:1-18:12.
11. Tue.—Ex. 18:13-19:25.
12. Wed.—Ex. 20. (Matt. 5:17-32; 19:16-22.)
13. Thu.—Ex. 21.
14. Fri.—Ex. 22.
15. Sat.—Ex. 23.
16. Sun.—Acts 20:36-38;
Rom. 16:1-4; Phil. 2:25-30; Philm. 1-25.
17. Mon.—Ex. 24, 25.
18. Tue.—Ex. 26.
19. Wed.—Ex. 27.
20. Thu.—Ex. 28:1-30.
21. Fri.—Ex. 28:31-29:14.
22. Sat.—Ex. 29:15-46.

23. Sun.—2 Tim. 4. Isa. 11:1-9.
24. Mon.—Ex. 30.
25. Tue.—Ex. 31:1-32:18.
26. Wed.—Ex. 32:19-33:23.
27. Thu.—Ex. 34.
28. Fri.—Ex. 35.
29. Sat.—Ex. 36.
30. Sun.—Acts 20:17-38.
Psa. 103:1-13. (Luke 2:8-20; Isa. 9:6, 7; 11:1-10.)
31. Mon.—Ex. 37.

Exodus

In harmony with the promise made to Abraham (Gen. 15:13, 14), God delivered people out of the bondage of Egypt. He prepared Moses, a man of the tribe of Levi, to mediate between himself and his people in that deliverance.

In connection with Aaron, his brother, he laid before the elders of Israel Jehovah's plan of deliverance, and convinced them of the sincerity of his message by the signs Jehovah gave them to do in their presence. * * * This group of miracles became one of the greatest landmarks of the old dispensation. Prophets never ceased to point back to these events as evidence of the divine love and power of God. The passover, instituted in connection with one of these miracles, became a regular annual festal occasion and a standing type of the sacrifice

of Christ and the new dispensation. (1 Cor. 5:7.)—
From Training the Sunday
School Teacher.

B. R. C. Questionnaire

1. Have you finished the
Daily Readings for the year
ending September 30, 1928?

2. (a) Do you wish to be
enrolled for this year? (b)
Have you begun the reading?

3. Which of the following
features are you interested in
and wish to see continued:

(a) Monthly text; (b) scrip-
ture references on text; (c)
comments on text; (d) ex-
tracts from commentaries and
other like matter; (e) metrical
versions of Psalms; (f) writ-
ten exercises.

4. Any suggestions, ques-
tions or remarks.

Will not each member of our
Bible Reading Circle who has
not already reported, answer,
at your earliest convenience,
the above questionnaire, either
by letter or post card. You
need not repeat the questions;
indicate by numbers and let-
ters.

It is not yet too late to be-
gin on the Three-Year Bible
Reading Course. Begin with
the first chapter of Genesis
and read two or more chap-
ters a day until you catch up
with the Daily Readings as
given each month in the Mon-
itor. See announcement in the

issue of September 15. Send
name and address, please.

DECATUR DUNKARD BRETHREN

Met in council June 2nd, in
the home of the writer, 1218
Warren street, Decatur, Ill.,
with Elder Henry Lilligh pre-
siding, assisted by Elder John
Kline of Decatur, Ind. Busi-
ness passed with a spirit of
love and the cause of the
church.

Decided to send \$30.00 to
the Goshen Conference, also
moved to make an appeal
through the Bible Monitor to
any of the brethren desiring
to make a change of locations
to consider Decatur and inves-
tigate our locality, as our de-
sire is to advance the king-
dom of God with the children
of God's creation.

Meeting continued by enter-
ing into the examination serv-
ices preparatory to be followed
by communion at 7:30 p. m.,
which was conducted by Bro.
Kline, and at the close of the
examination services Brother
Kline caller for several to of-
fer a short prayer. Bro. Jacob
Hamm was one that offered
an enthusiastic prayer for his
children, the church and the
unsaved, and before he had
concluded his prayer he was
stricken with apoplexy. When
Bro. Kline closed by prayer;

and when the audience rose from their kneeling position Bro. Hamm failed to rise. Seeing something unusual with him, help was rushed to him, but he was helpless and unconscious. He rallied a few times at intervals. The doctor was called about 5 p. m., but gave no hopes for him to recover. The family was called, and soon his son arrived and later his two daughters and other relatives, that watched him till Sunday morning, when they called the ambulance and removed him to the home of his son, David, about eight miles northeast of Decatur, where he died the next Saturday morning at 7:15.

It was a sad case, the more so because he was so happy with the expectation of the communion and of going to the Goshen Conference on Tuesday. It was the most solemn communion ever experienced by all present.

How uncertain life is!

Jacob Hershberger,
1218 Warren St.,
Decatur, Ill.

OBITUARY

Bro. Jacob Hamm was born in the year of our Lord 1850 in Fairfield county, Ohio, and departed this life June 9th,

1928, at the home of his son, David; aged 77 years, 7 mos. and 24 days. He was the second son of Jacob and Mary Hamm, and moved with his parents to Macon county, Ill., where he resided all of his life, except 15 years he spent in Nebraska. He was united in marriage to Catharine Troxel, February 27, 1872. To this union were born nine children, of whom five remain: Susie Landreth, Cando, N. D.; Mrs. Martha Snoke, Argenta, Ill.; David Hamm and Mrs. Etta Helphry, Cerro Gordo, Ill., and Joseph Hamm, Custer, Mich. He leaves 24 grandchildren and eight great grandchildren, two sisters and one brother, Elizabeth Groff, of Yoder, Col.; Delilal Frantz, Holmesville, Neb., and Joshua Hamm, Cerro Gordo, Ill., and a host of friends. He united with the German Baptist Brethren Church at the age of 19 years. He lived a faithful and consecrated Christian until death. He was one of the charter members that took the stand with the Dunkard Brethren of Decatur less than one year ago.

Funeral services were conducted in the Oakley Church of the Brethren, in charge of Elder W. T. Heckman of the Church of the Brethren, attended by members of the Church of the Brethren from

Decatur, Cerro Gordo, Laplace
and Oakley.

Jacob Hershberger,
Cor. Clerk,
1218 Warren St.,
Decatur, Ill.

A GOOD TIME

Ruth Betz

I doubt if there is a reader that has not been asked or has not asked the following question: "Did you have a good time?" The answer depends largely on the person being questioned. Folks differ as to what they call a good time.

A girl returning from a week end visit was very much enthused about the good time she had had. On being asked what the good time was, she replied: "Oh, we went to Sunday school and church in the forenoon, to a movie in the afternoon and to a show in the evening."

And that is not only the answer of one individual person, but of the majority of the people of today. They rush from one pleasure and amusement to another, as a butterfly goes from flower to flower, seeking for what they call a good time, and then wondering, when they do not find all the pleasure they had anticipated, why life is so tiresome and monotonous to them.

How can it be otherwise, when we set our thoughts and affections on the vain pleasures of this world and neglect to appreciate and meditate on the better, purer and deeper things in life and their meanings.

Why not spend our Sundays by going to God's house of worship? There to learn and study his word. There to worship and reverence him in silent or spoken adoration. There to thank him for the blessings of the past and future good implore. Then, instead of going to some worldly amusement, why not "Go forth under the open sky and list to nature's teachings?"

Both the Sunday school and nature's school are conducted, or ought to be, by God and his children. In God's word as in nature we can find many hidden treasures. If we let God be our teacher, his word our text book and his works our field of study. Matt. 6: 19-21 says: Lay not up for yourselves treasures upon this earth, where moths and rust consume and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is there will thy heart be also.

In what way could we have a better time than by knowing we are laying up for ourselves treasures in heaven? And we can usually tell by what people call a good time where their thoughts and treasures are. We will not only have treasures in heaven, but will have the kind of a good time that brings true and lasting happiness and contentment here on earth as well. The kind of a good time that we can enshrine in our hearts and memories as something worth while.

God's wonderful message given to us through his book, the Bible, and through nature have always meant strength and healing to the hearts of men.

Massillon, Ohio.

THE PRAYER VEIL

By Ida M. Helm

"Every man praying or prophesying with his head covered, dishonoreth his head. But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven." (1 Cor. 11: 4-5.)

"But," say you, "it says, 'for her hair is given her for a covering', wherefore need she use another covering?"

Paul's answer is, 'For that

she ought to be covered nature herself by anticipation enacted a law and the prayer veil is added that not nature only, but also her own will may have part in acknowledgment of subjection." Paul gives radical, comprehensive reasons why a man should have his head uncovered, and a woman should have her head veiled in worship. "But I would have you know that the head of every man is Christ; and the head of the woman is the man and the head of Christ is God." These relations still exist and neither man nor woman has any right to disregard the God-ordained relation.

It was a vision of dazzling brightness that John saw on the Lord's Day, away off on the Isle of Patmos, long ago. In the middle of seven golden candlesticks he saw the white-robed Son of Man, his eyes as a flame of fire, his voice as the voice of many waters and his countenance as the sun shining in his strength, and in his right hand seven stars. The stars and candlesticks were beautiful, but there were flaws in them. Listen to the voice as the sound of many waters. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will re-

move thy candlestick out of his place, except thou repent. (Rev. 2: 5.) If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. (Rev. 3: 3.) So that because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Rev. 3: 16.)

These words of our Creator and Redeemer, uttered as a trumpet sound, ring through the centuries with the same authority and the same imperative meaning today as when they were first spoken. Today every elder is one of those stars, every church is one of those candlesticks. Christ is walking in the midst seeing and hearing everything that is said and done, approving of all that is right and good and condemning all that is wrong.

The teaching regarding the prayer veil is just as binding on the church today as it was 1900 years ago; it is just as binding as any other Bible teaching. In 1 Cor. 11: 14-15 we have the natural teaching. The hair covering is a product of nature, belonging to both man and woman. The prayer veil is voluntary and symbolizes the unity of man and woman in Christ and the order of God in redemption.

Read the 7th verse: "For

a man indeed ought not to cover his head, for as much as he is the image and glory of God: But the woman is the glory of the man." in Gal. 3: 28 read: "There is neither male nor female: for ye are all one in Christ Jesus."

Christianity has done much to improve the condition of woman, but when all is said there remains a natural subordination of woman to man, and St. Paul lays down the principle of the subordination. The covered head is the symbol of inferior position and if the man would cover his head in worship he would disgrace himself, because every man is subordinate to Christ, just as Christ is subordinate to God. On the other hand, woman is subordinate to man; her authority is derived from man; so every woman who appears before God with unveiled head acts discreditably and brings shame upon herself. In the days of St. Paul it was customary for women except those of bad character to cover their heads in public. Some of the women converts to Christianity in Corinth had appeared without the veil in worship, so Paul gave them more specific instructions about his teaching of the equality of man and woman. He says: "She might as well have her hair cut short, as to

worship God without her veil, and she knows the shame attaching to a woman with her hair cut short, which is the badge of an adulteress." For her to appear before God with her hair cut short or without her veil is the same as spiritual adultery, hobnobbing with the world. If it is a shame for a woman to be shorn or shaven, let her be veiled.

Again, if the hair is a prayer veil, man would be required to remove his hair every time he came to God in prayer. The lesson that nature teaches is the same lesson the Bible teaches. If woman does not want to dishonor her head (man), and the head of man (Christ), she must veil her head, not with a weather covering, but with a prayer veil. For a man to pray or prophesy with his head covered is to dishonor himself and Christ. God's command is, "If she will not accept the prayer veil, take away the natural covering (her hair) also." A woman's glory, long hair, is a symbol of a higher glory, the beauty of holiness, in the relation to God and man in which the Creator placed her. Again: "For this cause ought the woman to have a sign of authority on her head, because

of the angels." (1 Cor. 11: 10.) According to this teaching, angels are present and are witnesses of and sharers in Christian worship. Dummelow's Commentary says: "The recollection of this should make the worshippers more reverential: With angels and archangels . . . we laud and magnify thy glorious name. Since the prayer veil is the symbol of love and loyalty, may we show our willing submission to God by obeying him in all things."

Read the 16th verse: "But if any man seem to be contentious, we have no such custom, neither the churches of God." The Corinthians felt self-sufficient as is shown in the first chapter, twentieth verse. Men in their wisdom wandered away from God, and if you Corinthians contend for the hair as a prayer veil, the apostles and holy men and women have no such custom as that of woman praying or prophesying with unveiled head, neither the churches of God.

Let us labor and live so that there may be no flaws in our congregation and that the candlestick may not be removed from us. "If the light that is in you be darkness, how great is that darkness."

Ashland, Ohio, R. D. 2.

NOTICE

The officers of the district meeting of last year in District No. 2 now offer opportunity to any local churches in the district who would like for the next district meeting the first Wednesday of May, to be held in their church, to send the call to Brother F. B. Surbey, North Canton, Ohio, at once, so the board can locate the place of meeting.

L. I. MOSS.

ENGLEWOOD NEWS.

The regular quarterly council of the church at this place was held September 22 at one o'clock p. m. Our elder, T. A. Robinson, was present and gave us some good admonitions. Had considerable business concerning our coming love feast, as well as our regular business. It was taken care of in a short while because of the unity and harmony that prevailed amongst us, and because of this we are very much encouraged.

On October 27th, beginning at 10 o'clock a. m., our love feast was held. During the day Brother Harry Bowser of the Plainview congregation and Elder A. B. Miller of El Dorado conducted the services. The latter also officiated at

the evening service. It was a rather rainy day, but we had a fine attendance through the whole meeting. Had such a good attendance that we had barely enough room at the tables in the evening for all the communicants. Quite a few came from a distance. On Sunday morning at 7 o'clock we had a morning worship followed by breakfast, then at 9:30 Sunday school, with preaching at 11 o'clock. As there were no visiting ministers present Sunday, services were conducted by the home ministers to a very interested and attentive audience. We feel much encouraged with the success of the meeting, and many expressed themselves that it was the most enjoyable service they had ever attended. There are many blessings in store for those who are willing to sacrifice for the cause of the Lord. It isn't any question in the minds of those who can enjoy such meetings whether the Dunkard Brethren organization is a success or not. Let us thank God and take courage for the task that is before us.

L. W. BEERY, Clerk.

OBITUARY

Corra Elizabeth Shinkham (nee Wingert) was born Aug

BIBLE MONITOR

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NO. 24.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

I BRING GOOD TIDINGS

If left to human perception, there would probably be as many conclusions as to what is good or what is evil as there are individual minds. Then, too, things are good or evil relatively, according to the use or abuse of them. Whatever is, is good, as related to its author or creator or designer. Not all good is good. Neither is all bad evil.

Measured by our conception, the angels brought the best message to the Judean shepherds that has ever been proclaimed to our world. And one good thing about it is, it was to "be to all people", not merely and only to those shepherds. Another great and good thing about it is, it was to be "good tidings of great joy" to those who were waiting for it and ready to receive it.

Measured by the Jewish leaders of that day, it was a token of evil, and of dark forebodings. As they saw it, a rival king to be, had come

into the world; their prestige and influence, be at a discount, and their government overthrown, a rival leader proclaimed, and a new form of government set up in which they would not be recognized. To them, the "tidings" were anything else than good as they saw it. Why should anybody want a different leadership, or a different form of government? What was wrong with them or their government? Why should a new church be organized, "seeing the people", with their leaders, are all holy?" These were questions with them that no one should raise. Were they not keeping the law to the jot and tittle?, and who but them should interpret the law, they said.

Have recent developments brought to us similar conditions? Were new leaders and a new organization hailed as "good tidings of great joy"? Yes, and no. To those who were grieved and burdened at prevailing conditions in the church, yes. To the then lead-

ers, no. The one rejoiced, the other deplored. To the one, the church was "coming to the unity of the faith and the knowledge of the Son of God, unto perfection, unto the measure of Christ", and the zenith of her power. To the other, she was drifting away from Christ, having "lost her first love", unity was being destroyed, her power and influence for good, on the decline, "her glory having departed".

The announcement of the incarnation of the Son of Man as "God in the flesh", was good as related to its author and its helpful influence upon the children of men, but evil or unapprehended good, unto those who were unwilling to receive it, as related to the author of their unwillingness. God, truth, honesty, uprightness, obedience, fidelity, righteousness, &c., are good in the estimation of God's people, but evil in the estimation of Satan and his followers. "The devil is good",—a good devil,—a preacher one time said, "as good a devil as God could make". As to being a good devil, he, perhaps, is correct, but as to God making him, some, at least, would dissent.

Some medicines and foods are good when properly used, but very harmful when improperly used. Electrical ap-

pliances are good and helpful, or bad and destructive owing to how controlled and applied.

In the good tidings of the angels all families of men may be blessed, or will be condemned according as they accept or reject Him from whom the tidings came. "He that believeth on Him is not condemned, but he that believeth not on Him is condemned already, because, he has not believed in the name of the only begotten Son of God, and this is the condemnation that light is come into the world and the world comprehended it not. The light shineth in the darkness and the darkness apprehended it not. He that doeth evil hateth light, neither cometh to the light, lest his deeds should be reproved." He says the light is evil. "But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God". He says the light is good.

The promise is that the tidings which these heavenly messengers brought "shall be to all people". This is good news to all who "look for redemption in Israel". Good news "to all who are afar off", Peter said, "even as many as our Lord shall call". And it is good news to all God's faithful children to know all may be blessed in

Him, and that this blessing comes down to our day and goes on down the ages to the end of time. Blessed be His name forever. But how his stanic majesty frowns and winces, when we tell him, "He is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him". To him the tidings are anything else than good, and bring to him and his imps anything else than joy.

I bring you good tidings, the recurring anniversary of the advent of Moses' "prophet", Isaiah's "child", Jeremiah's "righteous branch", Zechariah's "man whose name is the branch", Christ Jesus our Lord, whose birth was heralded by an angel of God accompanied by "a multitude of the heavenly host praising God". If angels were made glad and happy by the coming of the Christ child, how much more should we rejoice and be glad and praise God too for "his unspeakable gift"!

Halleluiah! Amen! Halleluiah!

"Praise the Lord ye heavens,
adore him,
Praise him angels in their
height.

Sun and moon rejoice before
him,

Praise him all ye stars of
light!

Halleluiah, Amen, Halleluiah
Amen! A-m-e-n!

REMINDERS

In the present year, same as in all previous years, people have been face to face with reminders. History, literature and nature have again been full of them. Good and bad characters, afflictions, accidents and even death have served us as reminders. The world has established many of them along the highways and railroads. The Bible and the church also are full of them. Whether people heed them or not, we are glad for them, because they are for our good.

This write-up is meant especially as a reminder to our readers that the "Bible Monitor" has on its front page an AIM. Did we read it? We should read it and meditate on it every time the Monitor comes to us. If we do this, the aim serves as a bi-monthly reminder that we should direct ourselves toward the standard it sets forth. If we have been doing this thus far during 1928, surely we more nearly measure up to it. Every article by the contributors was no doubt meant as an encouragement, a light, or a method to help us attain to that same standard. In other

words, they were all helpers to our goal.

Paul had aims and standards. He said: "I press toward the mark for the prize of the high calling of God in Christ Jesus". He made every effort to live them. He says, in Heb. 12:1-2: "Let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith". Jesus says we should strive to enter in at the straight gate. Both Jesus and Paul taught us that there are rewards and goals, and that it took effort and striving to reach them. Aims, if constantly kept before us, help us to this end.

What could such an aim as ours mean to our church and the Kingdom if all the members kept it constantly before themselves? Every individual, home and local congregation would put first things first. All would be more free from the power of sin. Right would be more exalted and would the more prevail. The very attributes of God himself would become more manifest in us and crop out in holiness, and service for God and man. On the other hand, if we become indifferent to aims and reminders, and go carelessly

along, their purpose will have been to no avail, and the result will be loss here and hereafter.

The Christmas season is coming. It, too, is a reminder for us. Christ was born into the world. He brought joy, peace and good will to the earth. The events surrounding his birth are full of lessons such as humility, love, praise, worship, giving and divine guidance. These are some of the very fruits our aim will cause us to bear. The "Monitor", therefore, means for us to make perpetual in our lives and among us the Christmas spirit.

If we have not properly applied the light and reminders given by our contributors, if we have overlooked our aim as we read the Monitor from time to time, let us not forget we are still in the eleventh hour. Let us begin now to redeem the time. There is no more fitting way to spend the remainder of the year and the holiday season than to put forth our best efforts to direct our lives toward our goal and thus grow more like our Standard, who gave us the real example of holiness and perfection. May we honor and exalt Christ and the church the remainder of this year by living evidence that we are becoming, as our aim reminds us

that we should, more sanctified, more righteous, more holy and more perfect through faith and obedience. Let this same living evidence then continue.

F. B. S.

SOME THINGS TO THINK ABOUT

J. H. Beer

Daniel 7:25-28.

The Papacy which arose on the ruins of the Roman empire differed from all previous forms of Roman power, in that it is an ecclesiastical despotism claiming universal dominion over both spiritual and temporal affairs (it was a union of church and state).

Paul speaks of the man of sin (2 Thes. 2:3-4). Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God, sitteth in the temple of God, showing himself that he is God.

Let us notice a few extracts from authoritative works.

Belarmine, on the authority of councils, book 2, chapter 17, all names that are attributed to Christ in the scriptures implying his supremacy

over the church are attributed to the Pope

From oration of Christopher Marcellus, in fourth session of fifth Lateran council, Labbe and Cossarts "History of the Councils", published in 1672, Vol. 4, Col. 109. For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; and finally, thou art another God on earth.

From the Civiltà Cattolica, March 18, 1871. Quoted in Vatican Council, by Leonard Woolsey Bacon. The Pope is the supreme judge of the law of the land. He is the vice-regent of Christ, who is not only a priest forever, but King of Kings and Lord of Lords.

Gloss on the Extravagantes Communes, book 1, on authority and obedience, chapter 1. On words Porro Subesse Romano Pontiff Canon Law, published in 1556, Vol. 3, Extravagantes Communes, Col. 29. Christ entrusted his office to the Pontiff—but all power in heaven and earth has been given to Christ, therefore the chief pontiff, who is his vicar, will have this power.

Hence the Pope is crowned with a triple crown, as king of heaven and earth and purgatory (Infernorum) "Prompta Bibliotheca", Frearis, Vol. 6, page 26, article "Papa" (the Pope). Therefore no one

can appeal from the Pope to God, as no one can enter into the consistory of God, without the mediation of the Pope, who is the key-bearer and the doorkeeper of the consistory of eternal life. Writings of Augustinus Deancona, printed without title page or pagination, question 6, on an appeal from the Pope.

Among the propositions known as the Distates of Hilderbrand, who, under the name of Gregory the Seventh, was Pope from 1073 to 1087, occur the following (there were 27 of these propositions):

2nd. That the Roman Pontiff alone is styled universal.

6th. That no person may live under the same roof with one excommunicated by the Pope.

18th. That his sentence is not to be reviewed by anyone; while he alone can review the decisions of all others.

19th. That he can be judged by no man.

27th. That he can absolve subjects from their allegiance to unrighteous rulers. Annals of Baronius, 1076, Vol. 11, Col. 506. See Giesler's Ecclesiastical History, third period, Div. 3, Part 47, Note 3. And Mosheim's Ecclesiastical History, Book 3, Col. 11, Part 2, Chap. 2, Part 9th note.

They have assumed infallibility which belongs to God

only. They profess to forgive sins, which belongs to God. They assume the right to loose whole nations from their oaths of allegiance to their kings, when such kings do not please them.

The Western Watchman (Roman Catholic) of St. Louis, December 24, 1908. Whenever and wherever there is honest Catholicity there will be a clear distinction drawn between truth and error. Where she thinks good to use physical force she will use it.

Acts 4:1-12. Makes it clear that there is no other name given but the name of Jesus—whereby man can be saved, or whereby we **must** be saved.

Rev. 1:18. Jesus declared himself to be the Alpha and the Omega. I am He that liveth and was dead, and behold I am alive forevermore, Amen, and have the keys of hell and death. **Christ himself has the keys.**

Col. 2:18. Let no man beguile you of your reward in a voluntary humility and of worshiping of angels, intruding into those things which he hath not seen, vainly **puffed up** by his fleshly mind.

2 Tim. 6:14-18. That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ. Which is His time shall show who is the

blessed and only potentate, the King of Kings, and Lord of Lords.

1 John 2:1. My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.

May the Lord bless and keep you in the way of life. Some of these days He is coming back for his faithful children. May you be one of that number.

Denton, Md.

LEADERSHIP

J. H. Crofford

There have been so many articles on the above subject submitted to the readers of the Monitor that we are almost wearied seeing the subject, and the writer has been made to wonder why so many are interested so much along that line. Is it because they feel the need of a leader, or are they ambitious for leadership, or are they becoming confused?

In civil matters and financial enterprises there must necessarily be a leader or organizer, one who has good

foresight and can see the outcome of a project, like the foreman of any crew of construction, has a mind-picture of the finished article before construction work on it has begun.

Our presidential candidates form a picture of their administrations, which they try in language to impress upon the minds of the people thru their acceptance speeches, so their supporters may form an idea what to expect. These things must be so because they are all human organizations without a precedent of divine origin.

The church has had its many leaders in the past and has yet, those to whom others look up to as having a superior understanding and knowledge, who lay plans that certain ends may be attained to through their political manipulations of church work. Many matters as they exist in the Church of the Brethren can be traced to leadership cunningly devised to deceive the unwary. To illustrate my point, will refer to two particular things, and you can see many. The dress reform decision: you know what it was, and how the hat question was dealt with by the A. M. It was all a scheme of leaders. In several congregations in the middle district of Pennsyl-

vania, the elders expelled sisters for wearing hats and the district meeting following sent committees into those congregations to reinstate them.

We finally got the salaried pastors, and the present system of putting young men into the ministry through leaders, who studied out the plans and agitated them until congregation after congregation adopted them and the brotherhood lost its grip to hold back the tide.

The writer's object is to disabuse the minds of the readers from thinking along the line of making any human being his leader. I acknowledge no leader save Jesus Christ, who gave us the plan of salvation by precept and example. He traveled all the way from earth to heaven and left for us the map and compass to guide us safely home.

As a flock or church, we need a shepherd to care for us, to hold us together by explaining the instructions of our Leader, and giving encouragement to the discouraged and heavy laden. Human leaders are fallible; they are like a guide trying to lead a group of persons through a wilderness he had never seen. The journey would be all guesswork. Likewise, in following leaders in the church, they teach: this is not neces-

sary, and that is non-essential. Will you follow them? Will you risk your soul's salvation on their instructions? We have only once to pass this way, and it will not pay to run any chances following after human leaders; nothing short of following in the footsteps of our leader, Jesus.

"We'll move at His command,
We'll soon possess the land,
Thro' loyalty, loyalty, yes loyalty to Christ."

Martinsburg, Pa.

THE TRADITION OF THE ELDERS

W. Y. Smith

Then the pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered them: Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me.

How be it in vain do they worship me, teaching for doctrines the commandments of men.

For laying aside the commandments of God, ye hold the tradition of men as the washing of pots, cups, and many other such like things

And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition. (Mk. 7:5-9.)

Now, dear reader, since Jesus rebuked the Pharisees as he did, I cannot see why Christendom still claims the commandments are not binding, such as the prayer covering and the holy kiss and feet-washing; for Jesus says, "If I wash thee not, thou hast no part with me". And why call ye me Lord, Lord, and do not the things that I say? Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. (Matt. 7:24-26.)

Let us look at verse 9 and notice the warning for rejecting part of the word. Is it safe to deny Jesus? "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day". (Jno. 12:48.) Will he put up our judgment against Christ's words? No! Be not deceived. Christ is the same today, yesterday and forever, and his

word endureth throughout eternity.

We quote again:

"And that servant, which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, for unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more". (Luke 12:47-48.)

Now, dear reader, do we prepare ourselves according to his will? We have no excuse.

Therefore, if we have the love of Jesus in our hearts, we will obey his commandments. May we love Jesus and his word, is my prayer. Shaw, Ore.

JOSEPH AND HIS BRETHREN

Gen. 14:2.

Reuben Shroyer

And he wept aloud, and the Egyptians and the house of Pharaoh heard.

This scripture in the Old Testament reminds us of another in the New Testament.

And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them.

Now, we would imagine that Joseph would have been the person to sing, Paul and Silas to weep. Joseph was surrounded with every happiness, whilst Paul and Silas were in a dungeon, in the dark; hungry, and thirsty; their feet in the stocks. It is an awful thing to hear a man weep aloud. There must be some cause for it. Why did Joseph weep aloud? He has sent all his servants out of the room. He is alone with his brethren. And the first thing his servants hear is somebody weeping aloud. It is Joseph's voice. Why did he so weep aloud? Answer:

1. **His pent-up feelings.**

When we give way to our feelings directly, we can get through without much trouble, but when we restrain them for a while, they become turbulent. Now, Joseph had been refraining himself for months and on several very trying occasions. Is it any wonder that when all this was at its height, it vented itself in these emotions? There was the sight of Benjamin. He was his own dear brother, my mother's son. For twenty years they had been separated. Would not the sight of Benjamin unnerve Joseph? Then there were the thoughts of his father. His brethren had been speaking much of Jacob, of

the old man, of his grey hairs, of how he pined for Joseph. This had stirred Joseph to the depths. Then there was the harsh treatment of his brethren. He had recognized them the instant they entered his presence. He put them through a rigorous course of discipline. His lessons for them had cut them like knives. He had charged them with meaning treachery, theft, falsehood, yet his heart turned towards them. Then there was Judah, his earnest pleadings. There are not more melting words in the Bible, and Joseph (no marvel) wept aloud after that intercession. Then there was what he was about to disclose to them. Startling news has a fashion of choking our utterance. Who has not wept aloud when he was about to relate what would be sure to produce weeping? And here Joseph had it on his lips: "I am Joseph. **I am he whom ye sold into Egypt**". Is it surprising that with this disclosure on his lips Joseph wept aloud ere he could stammer it forth? Now arises the question: What do **we** weep for? Will mention some things we may properly weep for:

Our sins. They offend and dishonor God. They defile, and wound and destroy our souls. They crucified Jesus. We are indignant with the

Jews and Romans for piercing His precious flesh on Calvary. But our sins compelled Him to be so tortured. Oh, weep over your sins as Peter did over his denial of Jesus.

2. **Our unkindness.** We do not intend always to injure or distress, but we say what does it or we do what does it and we treat it lightly. We wish children would learn and keep in mind these lines. Evil is wrought from want of thought as well as from want of heart.

There is nothing which will so haunt us when we are lying at the gates of death as unkindness. Then we shall bewail them, but it is better to do so now, when we can pick out the thorn both from our own conscience and the wrong one's side.

3. **Our ingratitude.** Who has not these to mourn over? Ingratitude to God, our creator. Ingratitude to Jesus, who redeemed us by His own shame and agony. Ingratitude to the Holy Spirit, who has sought our salvation when we disregarded it. Ingratitude to all who are over us in the Lord.

4. **Our wasted opportunities.** We might have gathered wisdom, which is above riches. We might have gained God's favor. We might have adorned ourselves with virtues and

graces, but we let the whole train glide by without seizing on a single gem.

Weep for these lost opportunities. Oh, let us pour our tears at Jesus' feet, and God will hear our own tears and say, I have blotted out your transgressions for His sake who once wept at Gethsemane garden for thee.

SUNDAY SCHOOL LESSON

A Glance Backward and a Look Forward.

Cyrus Wallick.

The International Sunday School Lessons are arranged in cycles, each cycle being a unit and covering in a general way the whole Bible, Old and New Testaments. The first was of seven years, 1873 to 1879, inclusive; the next two, seven years each. Then followed in succession four of six years each and one of eight. The present one in which we are now studying is of six years, 1926 to 1931, inclusive.

In 1926 the lessons for the first quarter were from the Gospel according to John; for the second quarter, from Genesis, and for the rest of the year from the Old Testament under the head of Early Leaders of Israel: From Moses to

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B. E. Kesler Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Frank B. Surbey, North Canton, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



For 1927 we had for the first quarter Studies in the Christian Life, a series of topical lessons; for the second quarter, Life and Letters of Peter; and for the last six months lessons from the Old Testament, Early Kings and Prophets of Israel: From Samuel to Isaiah. For 1928, Studies in Mark, and Life and Letters of Paul, six months each.

For 1929, the year upon which we are now entering, and the fourth year of the present cycle, we are to have for the first quarter another series of topical lessons, Some Great Christian Teachers. For the next six months continue Old Testament study from

where we left off at the close of 1927, The Prophetic Teaching and Leadership of Judah: From Isaiah to Nehemiah. And for the last quarter, another series of topical lessons, Some Social Teachings of the Bible.

For 1930, first half, Studies in Matthew; last half, Some Great Men and Women of the Bible. For 1930, first half, Studies in Luke; second half, Spread of Christianity: Studies in Acts, Epistles and Revelations. And thus ends nine cycles, 59 years, of the International Sunday School Lessons.

The lessons for 1929 cover a wide range of topics of deep interest and practical value to the earnest Bible student. I would like to call especial attention to the lessons of the first quarter. They include lessons on God, Christ, The Holy Spirit, The Holy Scriptures, Sin, Faith and Repentance, The Christian Church, The Christian Sabbath, and others, closing with an Easter lesson, The Future Life. A number of different passages of Scripture are included in each lesson. For an instance, the first lesson, Our Heavenly Father, includes eleven passages from seven books of the Bible, 77 verses in all. I feel sure that all these lessons will amply repay the taking of

time for careful, prayerful study.

For our schools, I would suggest slight changes in the arrangement of these lessons. For February 10 we are given a lesson with the title, "Repentance and Faith"; March 13, one with the title, "Baptism and The Lord's Supper". I would suggest that Baptism be considered with Faith and Repentance, and that Foot-washing, the Lord's Supper and the Communion be considered together in the lesson for March 13. These lessons of the first quarter give an exceptionally fine opportunity for some good, sound, practical doctrinal teaching. May we study them to become wise unto salvation, perfect, thoroughly furnished unto all good works.

Cerro Gordo, Ill.

ONTLAWRY OF WAR

J. G. Mock

We hear much about outlawry of war at present. Do the scriptures teach that war shall be outlawed? I fail to find it. If war would be outlawed the world would be getting better, and the scriptures say that the days shall be shortened for the elect's sake or no flesh would be saved. And many more scriptures

teach that the world shall wax worse and worse till the end of time. War will be outlawed, but not till the devil will be chained and Christ will rule this old world. War is of the devil. Sherman said war is hell. No better definition could be given. The devil invented ways to kill, and man invented ways to protect himself. The devil always was in advance. He always was an inventive genius. And the present inventions of warfare are such that man cannot protect himself. Nations are becoming alarmed. That is the reason of the peace pact. But that will not avail anything. The spiritually wise will turn to Christ and do his commandments. Not fearing him that through obedience loving him that has promised eternal life, Martinsburg, Pa.

TOBACCO

Jos H. Stark

"Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (11 Cor. 7:1). "And receive with meekness the engrafted word which is able to save our souls" (James 1:21). "Therefore leaving the

principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works and faith toward God (Heb. 6:1). "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you? And if any man defile the temple of God, him shall God destroy, for the temple of God is holy. Which temple ye are"? (1 Cor. 3:16-17). "What?" Know ye not that your body is the temple of the Holy Ghost which is in you? For ye are not your own. For ye are bought with a price, even the precious blood of Christ: therefore glorify God in your body and in your spirit which are God's". (1 Cor. 6:19-20). I could cite you to many more scriptures treating on the cleanliness of the body and spirit for the natural is first, then the spiritual. But let this suffice for this time, for the scripture says: In the mouth of two or three witnesses let every word be established". In Rom. 12:1-2 the beloved apostle in his steadfast and loyal way for the truth, says: "I beseech you (which means to ask or entreat earnestly), by the mercies of God, that ye present your bodies a living sacrifice (whole and holy) acceptable unto God, which is (nothing more than) your

reasonable service. And be not conformed to this world. Be ye transformed by the renewing of your mind (and why) that ye may prove what is that good, and acceptable, and perfect will of God". It is our part to cleanse the body to make it a fit temple for the indwelling of the Holy Spirit. Now we, as a church, are united in laboring against the amusements and fashionable attire of the giddy world and we know its wrong according to the teaching of the holy book of God and we know tobacco is used as much by the world as anything else, and I am sorry to say so many church members of different denominations are using it too, and especially since the World War, that cruel and bloody war which has shattered and blasted so many lives and turned everything almost around in a different direction; and it brought and left many evils behind it that are waxing worse and wrose. So let us as the people of God abstain from every appearance of evil and "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ". (1 Thess. 5:22-23). Dear brethren and sisters, it is an undeniable fact that we

all have a bearing or influence over some one or perhaps many more than we think, either for good or bad. "No one liveth to himself, and no one dieth to himself". We cannot shift that responsibility on some one else; our life is to make better or worse those we come in contact with. Therefore may we by the grace of God and our will power to do it, "Walk worthy of vocation wherewith we are called", that men may see our good works and glorify our Father which is in Heaven: and when we are putting our light under a bushel in any way the world cannot see the earnest efforts that we are putting forth to cleanse and keep the church pure as a bride waiting for the bridegroom, that she may present herself without spot or wrinkle or any such thing but in the love of God. Moreover, as the individuals conduct their lives the church as a whole is or will be. So, beloved reader, "Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us looking unto Jesus, the author and finisher of our faith—who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne

of God". Can we not for the same prize in anticipation deny ourselves of all unrighteousness? "And they that are Christ's have crucified the flesh with the affections thereof". And "if we live in the spirit let us also walk in the spirit". But ye need patience after ye have done the promise. (Heb. 10:35-36.) Dear reader and brethren and sisters of the one common faith, do we not know to hold up to the sinful world, the blood-stained banner of the immaculate Lamb of God that taketh away the sin of the world. There is a little verse that suits to my subject which I will insert. Its title is, "The Shelf Behind the Door". "Tear it down, throw it out; Don't use it any more; For Jesus wants his palace clean,
From ceiling to the floor.
He even wants the corners clean,
Just in behind the door".

We have been looking and talking about tobacco in the way of using it. Now let us look at it as raising it. For we have to produce it before it can be used. He that produces it and the middleman or he that sells it, are the only ones that have any profit from it, and they may add farm to farm and house to house and have many luxuries, for it is

a big paying thing to raise. For so much is consumed and is on the increase. But how about the people that use it? They are impoverished in purse and health and nothing in return for it. The prophet Isaiah's saying does truly suit to this as well as other unnecessary things: "Why spend ye your money for that which is not bread, and your labor for that which satisfieth not".

Nothing but a morbid and unnatural appetite. And the control is had over the whole body and mind. It is something wonderful indeed. There was a woman who told me she would rather do without her dinner than without her tobacco. I heard a man say, he was plowing when he began to jerk his horse and strap her with the lines when she was just going along all right and he just bethought himself, and lo, he had no tobacco in his mouth. He said he went to the house and got a chew and all went well with him and the horse. The horse was all right before the chew and afterwards. I read a piece not long ago that said if the money that is spent for tobacco was in bills and laid end to end it would go around the whole world more than once. Isn't that startling to think of? That much money smoked and spit away when

thousands of people are so destitute of the bare necessary things of life? And there are so many terrible disasters here and there, such as floods, earthquakes and pestilences. What if this great pile of money were sent to those suffering and destitute. How it would help them and prove a great blessing to the ones that would donate it. For Jesus says: "The poor ye have always with you, and whensoever ye will ye may do them good". And again, how soon God could send us just such things! For it is only thru his mercy that we are spared. Many are made poor by the disasters and are not able to shake off the shackles of poverty and want. It is said in this awful flood one man rescued his box of tobacco before anything else. And why? The habit had grown so strong upon him it had the control over him. I have been asked or requested to write on this subject. So I have tried, and now I hope you will publish it for the good of the cause of Christ and his church. For this cause only is it written for her purity. "Grace be to you, and peace from God the Father and our Lord Jesus Christ. Who gave himself for our sins that he might deliver us from this present evil world according to the will of

God and our Father to whom be glory forever and ever. Amen”.

Tippecanoe City, Ohio.

A WARNING

A Warning to the Backslider, False Teacher, and Blasphemer.—A Dog, and a Sow, That Was Washed.

J. C. Cline

Sec. Peter 2:20-21-22:

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Sec. Peter 2:4-5-6-7-8.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto the judgment; and spared not the old world, but saved Noah the

eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds):

How is it with the Church of the Brethren today? Are they like just Lot, being vexed with the filthy conversations of the world, or have we turned traitor to our profession of religion and, like the dog, or sow, turned again to our own vomit, and to the wallowing in the mire?

I well remember the time when the Church of the Brethren rebuked her members for their disobedience to the church. Not so now, but to the reverse. It is those who wish to prove themselves faithful and true to their profession that are being chastized, and ridiculed, with fictitious names such as old fogies, soreheads, troublemakers, etc. It was for this cause that Peter and John were cast in prison. They were troublemakers to just such people as

we have today. They were opposed to such a gospel, or religion, that was so different from that of the world, and not because of the disobedience to the gospel; but because they refused to conform to the world and its sinful lusts.

Gal. 2:18.

For if I build again the things which I destroyed, I make myself a transgressor.

When Christ comes again sitting upon a white cloud, having in his right hand a sharp sickle, will he find you and me among the faithful few of which we read in Heb. 11: 36-37, who were in bonds and imprisonment?

They were stoned, they were sawn asunder, were

tempted, were slain with the sword; they wandered about in sheepskins and goat skins, being destitute, afflicted, tormented.

Or will he find us with the mark of the beast in our forehead, or in our hand, and be gathered together and cast into the great wine press of the wrath of God, without the city of Babylon, and there trodden until the blood comes out of the winepress even unto the horse bridles, by the space of a thousand and six hundred furlongs, which is a stream or a flow of blood two hundred miles long and as deep as that of the horse bridles.

Read Rev. 14:19-20.

Penn, Laird, Va.

Don't Forget to Read the Bible

Read, Think, Act.

Three-Year Bible Reading Course

Cyrus Wallick, Cerro Gardo, Ill.

o o o o o o o o o o o o o o o
o
o **Our Monthly Text** o
o _____ o
o The fire shall ever be o
o burning upon the altar; o
o it shall never go out. o
o (Lev. 6:13.) o
o _____ o
o o o o o o o o o o o o o o

“Now from the altar of my heart

Let incense flames arise;
Assist me, Lord, to offer up
My morning (or evening)
sacrifice”.

—Watts.

Scripture References

Fire from the Lord to light the altar of burnt offering (Lev. 9:24); to Gideon (Judges 6:21); to Elijah (1 Ki. 8:28); to David (1 Chron. 21:26); to Solomon at the dedication of

the temple (2 Chron. 7:1).

Other appearances: to Moses in the burning bush (Ex. 3:2); in the fiery cloudy pillar (Ex. 13:21-22; 14:19-20-24; 40:38; Num. 9:18; Deut. 1:33; Neh. 9:12-19; Psalms 78:14; 105:39; 1 Cor. 10:1). Isaiah's lips touched and cleansed by a live coal from off the altar (Isa. 6:5-7); tongues of fire on the day of Pentecost (Acts 2:3).

To keep the altar fires burning in our hearts, they should be fed and favored. This may be done by (1) regular exercise in prayer; (2) reading of the Bible and other religious and devotional literature; (3) association and fellowship with godly people; (4) meditation; and (5) Christian activity, working for the Lord.

On the other hand, these tend to smother the fires: a light, frivolous state of mind; worldly cares; worldly pleasures; worldly associations; trifling or bad reading; and inactivity, slothfulness.

We had this same Monthly Text in May, 1926, when reading Leviticus. It has been thought well to repeat. And now in this New Year of 1929, may we keep the altar fires burning in our hearts and in our homes; that we may preserve our spiritual life and not grow cold (Matt. 24:12; Rev. 2:4) and finally die a spiritual death (Rom. 8:

6-13; Eph. 2:1-5; 1 Tim. 5:6; 1 Jno. 3:14; Rev. 3:11).

Helpful Devotional Literature

The Bible, especially the Psalms and other devotional portions.

The Hymnal—not only to sing from in the church, but to read and study in the closet.

Bible Songs No. 4, and other metrical versions of Psalms.

Alone With God—Garrison.

The Family Worship—Stover.

God's Minute—prayers for every day in the year.

In the Desert With God—a tract.*

*Sent free on request. Enclose stamp.

Daily Readings—January

1. Tue. New Year — Psalms 90; 39:4; Eccles. 9:10; 1 Jno. 9:4 (Rom. 13:11-12; 2 Cor. 6:2; Gal. 6:9-10; Eph. 5:16; Col. 4:5).

2. Wed.—Ex. 38 (1 Pet. 4:12-19).

3. Thu.—Ex. 39 (Eph. 1:1-14).

4. Fri.—Ex. 40 (1 Jno. 3:16-21).

5. Sat.—Ex. 34:4-7; Psalms 103:1-5; 10:14; Matt. 6:24-34.

6. Sun.—1 Jno. 3:3-6; 4:20-24; 8:40-47; Rom. 2:2-11; 8:14-17; 1 Jno. 4:7-16.

7. Mon.—Lev. 1 (Heb. 8).

8. Tue.—Lev. 2, 3 (1 Jno.

5:13-21).

9. Wed.—Lev. 4 (Rom. 6: 15-23).

10. Thu.—Lev. 5 (Ex. 34: 1-9).

11. Fri.—Lev. 6 (Prov. 28: 5-14).

12. Sat.—Lev. 7 (Amos 5: 10-15).

13. Sun.—Gen. 3:1-24; 6:5-8; Mark 7:14-23; Rom. 1:18-32; 3:10-18; 1 Jno. 1:5-2:6; Psal. 51:1-10.

14. Mon.—Lev. 8.

15. Tue.—Lev. 9, 10 (Isa. 35:1-10).

16. Wed.—Lev. 11 (Jno. 1: 35-42).

17. Thu.—Lev. 12:1-13-28 (Heb. 1:1-9).

18. Fri.—Lev. 13:29-59 (1 Jno. 1:1-10).

19. Sat.—Luke 2:11, 30-32; 15:3-7; Jno. 3:14-17; 10:9-11, 14-16, 27-28 (1 Pet. 1:3-12).

20. Sun.—Acts 3; Rom. 5: 1-11; Phil. 2:5-11; 2 Tim. 1:9-10; Isa. 53:1-9).

21. Mon.—Lev. 14.

22. Tue.—Lev. 15.

23. Wed.—Lev. 16 (Acts 19:1-7).

24. Thu.—Lev. 17, 18.

25. Fri.—Lev. 19.

26. Sat. — Joel 2:28-29; Luke 11:9-13; Jno. 3:5-8; 14: 16, 17:26; 15:26-27; 16:7-15 (Gen. 1:2).

27. Sun.—Acts 2:1-21, 32, 33, 38, 39; Rom. 8:1-17, 26-30; 1 Cor. 12:1-13; Eph. 1:13-14;

3:14-21; 4:1-6, 30 (Gal. 5:16-25).

28. Mon.—Lev. 20.

29. Tue.—Lev. 21 (Heb. 9).

30. Wed.—Lev. 22 (Matt. 4:1-11).

31. Thu.—Lev. 22 (2 Pet. 1:12-21).

Readings in parenthesis are optional, not required for the completion of the course.

As heretofore, our Daily Readings include International Sunday School Lessons of each week. Those for the first quarter of 1929 are recommended as of especial value and interest. Study them (1 Tim. 4:13-16; 2 Tim. 1:13; 4: 2-3).

Genesis and Exodus

Written Exercise.

1. Name (a) five of the principal persons of the Book of Genesis; (b) two of Exodus.

2. Write briefly, 50 words or less, of one of these.

3. How many years are covered by the fifth chapter of Genesis? (Find by the figures given in the chapter.)

4. Find, complete copy and give references to the following incomplete passages:

(a) -----walked with God.

(b) While the earth remaineth, seedtime and -----

(c) -----but where is the lamb for a burnt offering?

(d) -----this is none other than the hand of God-----.

(e) -----for God did send me before you to provide -----.

(f) -----for the place whereon thou stoodest-----

(g) -----a land flowing with milk and honey.

(h) -----I will pass over you-----

(i) -----ye shall be a peculiar treasure-----

(k) -----make them after their pattern-----

5. Copy a choice text; or, if one of the above, give reference only.

6. Why read these two books?

7. Any further remarks or comments.

Now, while these written exercises are optional, not required for the completion of the course, I would like very much if each member would write in the above if only in part. And would like if your papers could be sent to reach me by January 1 or soon after. Send postage if you wish yours returned.

SMALL THINGS

Sarah E. Yontz

As I notice in the last number of the Bible Monitor that the district meeting in the west will convene before very long, and—as this one and others of the various districts

over the Brotherhood assembly to carry on the Lord's work, I do hope that the Holy Spirit will so lead and direct in all these meetings that the "little" things may be taken care of without bringing to the Annual Conference, as we will remember there was much time spent in discussing and disposing of a number of little things in the past conference. (I hope the time was well spent.) But how much better to have disposed of them through district meetings.

Yes, I can imagine to hear some say it is the little things that finally develop into large problems. This is very true, and must have our attention; but may we strive more earnestly to take care of them, if at all possible, in the districts, as it takes much time at the Annual Conference. We know the Bible is the real guide and anything based upon New Testament scriptures can, as a rule, be disposed of, as there are such massive subjects on hand, as church organizations, the church paper, missions, and such like, which take much study, brain, money, etc., which the whole Brotherhood must get together in and conclude on.

When there are little things the scriptures do not stand particularly for or against, may we all be very careful we

do not form restrictions which have not Bible foundation and which may drive away instead of leading souls to Christ, which is the burden of every true Christian to help save the lost. We do not want to be loose along these lines, neither do we want to draw the line so tight that it breaks at a weak point where the Bible does not support it; but let us be conservative and hold onto Gospel principles.

May we nourish the young with the "sincere milk of His word (1 Peter 2:2), that they may grow in grace and knowledge of our Lord and Savior, Jesus Christ". (2 Peter 3:18.

So I am sure if each district will carefully and prayerfully work on these small subjects and handle them according to God's word, many of them will not need to burden our brethren at the Annual Conference, like in the past, as we should all consider their welfare as well as our own.

Topeka, Ind., R. No. 2.

THOUGHTS ON DANIEL

Elmie Beck

When we think of Daniel, we usually associate undaunted courage and unwavering faith with his life.

We recall the account of how the remainder of the children of Israel were taken cap-

tive into Babylon, of Daniel interpreting the king's dream, of his promotion in the kingdom of the Medes and Persians. This created the jealousy of the native princes, and finding Daniel faultless in his duties, they sought to find occasion against the law of his God. So all the authorities assembled together and made a request of the king unexpected to him, which was that whosoever shall ask a petition of any God or man for thirty days save of the king, shall be cast into the den of lions. The decree was signed according to the law of the Medes and Persians, which altereth not.

Now comes the tenth verse, which says: When Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforesaid.

Notice that it implies Daniel knew that the writing was signed, and he knew it was intended to harm him, and in the face of all this he did as before.

Daniel might have reasoned, as many good people would have, that he being so prominent in the kingdom, should set an example in obedience to

the king, when in so doing would not necessarily be wrong, but by using discretion he could avoid trouble. Also he might still have prayed to God in secret, and by doing so for just thirty days he might have evaded the threats in the decree.

Nevertheless, Daniel did not falter, and whether or not his form involved a principle he would not change it to gratify a whim of men. He had sufficient faith in the God whom he worshiped to rely on his power completely. I wonder if we as professing Christians, with much more enlightenment, would have the courage Daniel had? How closely we try to resemble the world so that we will not be scoffed at, for the days of persecution are not over. The form, perhaps, is not so strenuous, but the requirements remain the same. And so long as there are two contending forces in the world, there will be animosity between them.

Good and evil are as far apart as ever they were, and Paul tells that they two live Godly lives shall suffer persecution. Let us remember the source of Daniel's strength, for if it were needful for him to pray three times a day, it perhaps is just as needful for us in this present age. May the life of Daniel instil more

of the fear of God in our lives and leave less room for the fear of men.

Wauseon, Ohio.

NOTICE

We, the members of Plevna, Ind., Dunkard Brethren, held our regular quartely council Saturday, December 8, with our elder, Bro. L. I. Moss, of Fayette, Ohio, present.

Everything was done in the good old way and the right spirit. Our election of officers for the coming year resulted as follows: Bro. L. I. Moss was re-elected as our elder for another year; Bro. Peter Lorenz, Sunday School superintendent; Bro. Albert Lantz, assistant superintendent; Bro. Harley Lorenz, clerk; Bro. Vern Kendall, re-elected church treasurer; Sister Ada Kendall, chorister; and the writer, corresponding secretary and Monitor agent. Other officers for Sunday School will be elected at a later date.

Bro. Moss stayed with us over Sunday and gave us those soul-cheering sermons, Saturday night, Sunday and Sunday night, which most of you know he can deliver. We are always glad to see such men of God come, but sorry to see them leave. May God help us all to live such lives that we





